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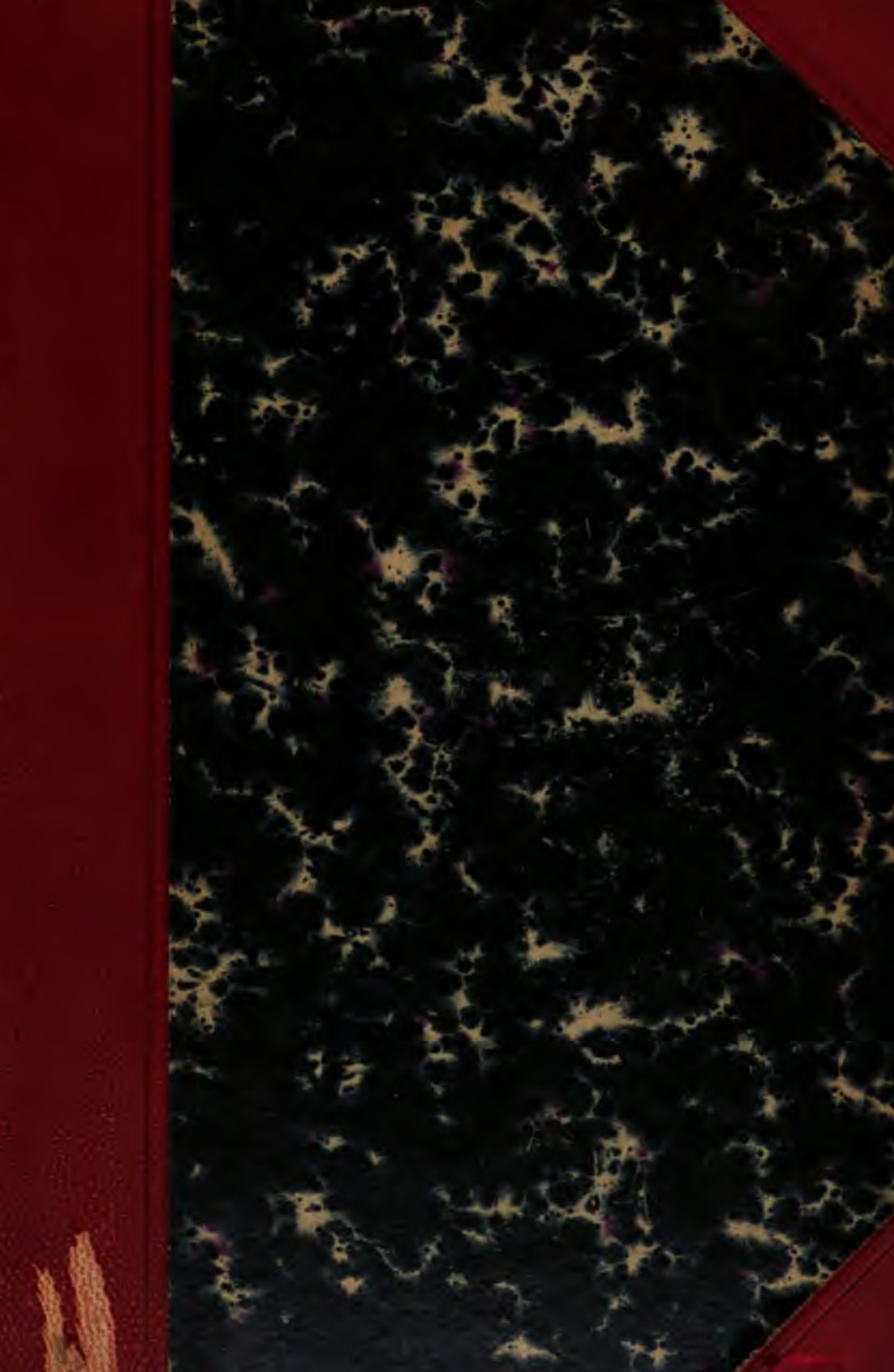

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LETTERS FROM THE BISHOPS AND MISSIONARIES ENGAGED IN THE MISSIONS OF THE OLD AND NEW WORLD, AND OF ALL THE DOCUMENTS RELATING TO THOSE MISSIONS, AND TO THE INSTITUTION OF THE PROPAGATION OF THE FAITH

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1906

THE MISSION OF THE APOSTLES.

JAN 23 1906
CAMBRIDGE

ANNALS OF THE PROPAGATION OF THE FAITH

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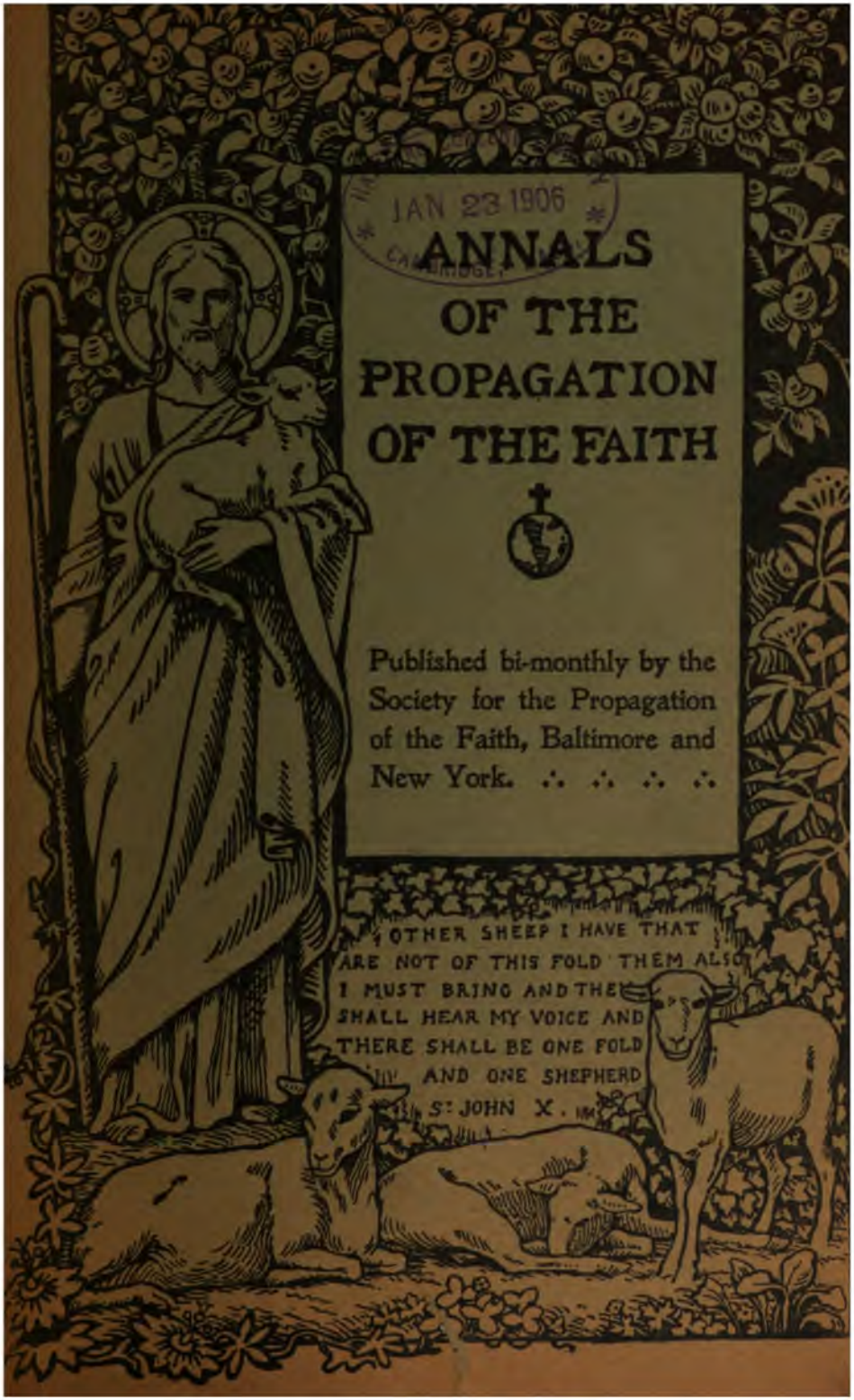

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PROPAGATION OF THE FAITH

VOL. LXIX, No. 464. FEBRUARY, 1906.

A VIEW OF THE MISSIONARY FIELD AT THE BEGINNING OF 1906

BY MR. A. GUASCO,

Secretary-General of the Society for the Propagation of the Faith.

In a powerful discourse delivered in Lyons, May 3, 1905, upon the occasion of the 83d anniversary of the foundation of the Society for the Propagation of the Faith, the Very Rev. Canon Joseph Lémann said: "What a consolation it is to a missionary, what a feeling of joy takes hold of his heart, when, after a day's journeying through an unexplored country, he says to himself upon retiring at night: 'To-day the cross has been planted a little farther on; the frontiers of the kingdom of Jesus, my beloved Master, have been extended; from this forward the *Our Father* will be said where, heretofore, no one has uttered these blessed words.'"

At the beginning of the year 1906, which, in the mystery of its future, seems to portend great events of serious consequence for some Christian countries, it is a pleasure for us to look back and repeat with the missionary at the close of his day's travel: "Praised be Jesus Christ! The frontiers of His kingdom have been extended."

I.

God has blessed the year 1905 for missions. The Church has continued on her way with that air of exalted serenity which she preserves in the midst of the very worst human agitation, with that calm perseverance which no trial can disconcert, dressing her wounds, filling up the furrows which time makes, enlarging the sphere of her activity with firmness and prudence. The apostolic delegations of Constantinople and Syria were without incumbents, a want supplied by the appointment of Bishop Tacci for Constantinople and Bishop Giannini for Syria. The former had been bishop of Citta della

Pieve, the latter filled the important position of custodian of the Holy Land, in Jerusalem.

The formerly vacant sees of Lahore, Tine and Mycone, Hexham and Newcastle, Sappa, Bucharest, and Rockhampton now have their bishops. Coadjutors have been appointed for several sees, as those of Rochester, Scutari, Alessio, and Leeds. Monsigneur Hennel has been appointed coadjutor to Bishop Verdier, vicar apostolic of Tahiti. Vicars apostolic have recently been installed in Southern Ho-nan, Hong-Kong, Southwestern Hu-peh, and Pekin, in Northern Chen-si; Prefects in Zambesi and Reti. The prefecture of the Gulf of St. Lawrence, in charge of the Eudist Fathers, has been created a vicariate, the same as Cameroun, December 29, 1904. The vicariate of Indian Territory has been made a diocese and a new diocese has been formed in the ecclesiastical province of Milwaukee. The vicariate apostolic of Batavia no longer includes the part of Borneo belonging to Holland; this district has been made a prefecture apostolic and is evangelized by the Dutch Capuchins.

The reports that we receive from all quarters attest a large increase of conversions. At the present day, pagans would come in crowds to receive the bread of the word of God, if the number of evangelical laborers could be multiplied. The same appeal and the same cry for regeneration rise from the depths of Asia, the deserts and forests of Africa, and the distant islands of Oceanica. In the Protestant parts of ancient Europe itself, prejudice is growing weaker and weaker and Rome is gaining recruits who by character, as well as by numbers, would afford some consolation for the all too striking apostasies, if a Christian can be consoled when he hears his Master denied, the name of Jesus blasphemed, and His doctrine despised.

✣

Leaving Europe, let us spread before our eyes the map of the dominion of the Propaganda and ask the immense Celestial Empire what it is doing for the religion of Christ. His answer will be: "The hour is not yet come when the majority of my children shall understand the word that comes to them from the west. They continue to do homage to their gods of stone and wood which have eyes and see not, ears and hear not; still, I allow you to build your churches, schools, hospitals, and orphanages by the side of pagodas and Buddhist temples; I permit you to found your works of charity and perform your works of zeal; I surround your missionaries with exterior marks of my respect and I grant them liberty. If you ask them, they will

tell you that my mandarins are polite and that I punish those who interfere with the action of your priests."

We have questioned the missionaries, religious of the old orders who were the first to visit the immense regions bathed by the waters of the Peiho, the Yangtse-Kiang, the Hoang-ho, the Saghalien—Franciscans, Dominicans, and Jesuits; we have questioned the priests of the Foreign Missions of Paris, the Lazarists, the Augustinians of Manila; we have questioned missionaries of societies more recently founded, priests of the seminary of Milan, of that of Saints Peter and Paul in Rome, of the Congregation of Scheut, of that of Steyl: all have given the same reply: "We are spreading our forces. The ruins made by the Boxers and Brigands, wherever they passed, are being rebuilt. Everywhere, in proportion to our resources, we are blessing sanctuaries and calling Sisters to nurse the sick and care for the aged, infirm, and orphans. In all parts the number of conversions is increasing in far greater proportion than we had deemed possible only a few years since. We number nearly 900,000 Christians, more than during the most prosperous epochs of the Catholic apostolate in China. If the rule of peace lasts for several years, we shall be able to present to our Divine Master a harvest formerly beyond all hope."

✣

The long struggle between Russia and Japan which bathed the plains of Manchuria with blood and reddened the seas of the Far East might have engendered troubles in the Chinese provinces situated near the place of hostilities. No such reaction occurred. The war is over and thousands are enjoying a security unknown to them for a long time before. In the disturbances which followed the conclusion of peace in Japan, some of our institutions, founded at a great cost of labor by our missionaries, were destroyed. These acts of violence indicated no especial hostility against the Catholic church. In Japan, no antipathy is felt against the Christian religion, but who can account for the actions of a mob beyond control? Religious indifference obtains in the land of the Mikado. Indifference is, perhaps, not the most exact term to express the state of affairs, for the press discusses religious problems at length; however, all controversies on so interesting a subject have never led to anything beyond pure theory; so far, there has been no practical outcome from the mass of reasoning and contradictory doctrines which fill the publications of the doctors of the country. On the other hand, it is to be observed that a Japanese, once a Christian, is firm in his faith. The

descendants of those converted by St. Francis Xavier afford ample proof of this fact. "The Japanese has shown," writes Bishop Chatron, of Osaka, "that, as he is faithful to his country and faithful to his emperor, he will also be faithful to his God after he knows Him."

If we seem to linger on a soil which has drunk in the blood of its prophets in so large a measure, it is because in the face of the resurrection of a people, any dream of the future is permissible. But are we indulging in a dream if we love to think of the day when Japan, completing its transformation, will abandon ancient cults to return to the Faith and its belief in the true God? We have no right to despair of the future.

The importance which Japan has acquired in the world must not let us forget that all souls have an equal value in the eyes of our Sovereign Lord. The conquests of missionaries, where they obtain, have an inestimable value. In Indo-China, as in India, there has been a marked movement of conversions.

✣

Continuing our apostolic journey, we pass to other missions in Asia, situated, however, in that Asia where, in olden days, there reigned supreme those great civilizations of which ancient authors give us some account. Here the Catholic missionary finds a greater difficulty than in former years; nevertheless, his efforts are rewarded by the return of a number of eastern schismatics to the bosom of the church.

On the shores of the Mediterranean the work continues with unabated zeal, though sometimes the laborers are saddened when they see that these regions so rich in great monuments of the past are being invaded by Protestant and schismatic sects.

✣

In Africa all is fresh ground. Portuguese, Italian, Spanish, and French missionaries visited the coast in earlier times, but the central part had not been evangelized; or, if intrepid religious penetrated into the interior, all traces of their passing have been lost. At the present day every part of the continent is covered and the prospect is very bright.

From the depths of the jungles inhabited by cannibals, Bishop Augouard writes that missionaries are transforming the ferocious Bondjos, ravening wolves, into lambs; the expression "ravening wolves" is not used by the brave prelate as a figure of speech; the term expresses a truth. Consoling news are coming from the missions of the Fathers of the Holy Ghost. Missionaries always count upon

collecting the fruits of their labors at Easter time; in 1905 the harvest was greater than ever before. In all parts there has been a larger attendance at services, numerous communions, and a marked increase in the number of baptisms and catechumens. The same message has come from the Upper Nile, where the Fathers of Mill Hill, under the guidance of Bishop Hanlon, have established a most beautiful mission. We should mention the magnificent vicariates of the White Fathers, who are doing splendid work. Many of them are laboring on so fertile a field that, on great feast days, scenes similar to those of the primitive church are repeated.

Franciscans, Capuchins, Jesuits, Lazarists, priests of the African Missions of Lyons, Oblates of Mary, members of the Society of Mary of Grignon of Montfort, Pallotins, Benedictines, Premonstratensians, Fathers of Steyl, Trappists, missionaries of Scheut, who have established a most important mission in Belgian Congo, Oblates of St. Francis de Sales on the shores of the Orange River and at Namaqualand, and native priests—these different representatives of the pacific army of Christ have penetrated everywhere to invite tribes of fetichists and Mussulmans to come out from the darkness in which, for so long a time, they have been living a degraded existence.

Not only has the number of baptisms multiplied, but persecution has ceased where it raged for several months. The mission of the Gallas has passed through a critical stage. In the month of July, 1904, Father Basile, O. M. Cap., vested with proper authority, entered Addis Abeba as the recognized chaplain of the European colony. Even so he was called upon to protect a worthy priest, a convert from heresy, from the fury of the natives, February 17, 1905; whilst two of the most prominent Catholics, Ato Atenué, historiographer of the empire, judge of the court of Ras Makowen, and controller of civil registers, and Ato Paulo, governor of Schoba and guardian of the gate of the empire on the desert of the Adals, were deprived of their offices, all their property being confiscated. The situation is now somewhat better.

✣

In America the work of God is progressing in peace. In the United States the name of God is invoked upon all solemn occasions of national life and the Catholic church enjoys full liberty, continuing her glorious and peaceful conquests.

✣

In Oceanica, the year 1905 records the happy event of the progress of evangelization in the Hebrides and Solomon Islands, and particularly on the island of Guadalcanar, whose inhabitants are always fierce and hostile. No one dared venture on the coast inhabited by the ferocious tribe of the Gaoumbas, one of the most ignorant and savage of the islands, till a Marist missionary, recalling the example of those gone before him, set aside his fears and gained his way among them.

The vicariate of the Gilbert Islands, one of the most recent missions of Oceanica, and also one of the poorest, as the cocoa tree forms the only source of riches of the archipelago, deserves our attention.

Seventeen years ago, Father Bontemps, of the Congregation of the Sacred Heart of Issoudun, together with a priest, the present Rt. Rev. Leray, vicar apostolic, and a lay brother, arrived on these islands; he was the first Catholic missionary to plant the cross in this region. Now the mission registers 51 missionaries and 14,000 baptized souls. On a tract of land 625 miles long there are 80 churches, 80 schools, 10 residences for priests and assistants, 8 houses for Sisters, and 80 dwellings for catechists.

II.

If the year 1905 has been a prosperous one for missions, it has not been exempt from the evils that are a consequence of events, the fury of the elements, and the malice of man.

We shall pass over the persecutions which some of the vicariates have suffered from civil authority; our readers know how bitter such trials are. We shall refer only to the blood that has been shed.

In the German colonies of Africa, we mourn the murder of Bishop Spies, of the Bavarian Benedictines of the monastery of St. Odile, vicar apostolic of German Zanguebar; of two lay brothers, and two Sisters. In Thibet, four missionaries and several Christians were massacred.

✣

Earthquakes were felt in Iceland and Montenegro. In the latter country, on June 1, about six o'clock in the morning, a violent shock disturbed the whole of Albania and Black Mountain. The cathedral of Antivari, the only sanctuary of the archiepiscopal city, was completely destroyed; all the churches and dwellings of the clergy were damaged, whilst the frightened people took refuge under tents.

During the night of December 29, 1904, a terrible cyclone passed over the Vavau group of islands, in Oceanica. At daybreak a sight of general ruin met the eye. All the houses were overturned, trees

were uprooted, and plantations destroyed. The natives sat in dismay on the ruins of their property. "During the twenty-four years that I have been at the mission," writes Rt. Rev. Olier, coadjutor of Bishop Lamaze, "I have never seen such desolation."

✣

Quang-binh and Quang-tin, in Northern Cochin China, were visited by a terrible flood. The mission suffered very much. In Cambodia, twelve Christian settlements were destroyed by a tidal wave. A depatch from Bishop Gendreau, of Western Tonkin, informed us that a typhoon, accompanied by heavy rains for six days, destroyed the whole mission during the early part of October.

The typhoon of September 1, which desolated the coast of China, especially at Shanghai and Ningpo, caused untold suffering. The sea burst all its bounds, rushed over the vast plains, carrying away bridges, engulfing vessels, overturning houses, and drowning more than 200,000 people.

In August, the mission of the Marshall Islands, recently founded, was likewise destroyed by a cyclone. The result of great labor vanished in a few hours.

✣

Famine has likewise raged in India and sad accounts have reached us from Kumbhakonam, Pondicherry, and Trichinopoly. The scourge with all its horrors has imposed heavy obligations of charity upon missionaries; but, at the same time, it has been the means of salvation for many natives. Southwestern Mongolia has likewise suffered from famine with its train of sickness and misery; and, whilst appeals were received from the famishing in Asia, a cry of anguish came from Abyssinia, the land of the Gallas, where grasshoppers, in impenetrable clouds, alighted on the fields, utterly destroying the crops.

We must give a word to the sleeping sickness, which continues its horrible ravages in Africa. In some places whole villages have disappeared and missionaries are obliged to abandon districts which are deserts now, but were once flourishing settlements.

✣

As in the past, we have sustained heavy losses by death. Among the missionaries who died during 1905 are: Monsigneur Piavi, Latin patriarch of Jerusalem for sixteen years; Archbishop Melizan, of Colombo, who died in Toulouse, where he had hoped to regain his health, shattered by thirty-seven years of apostolic labors; Archbishop Chapelle, of New Orleans; Archbishop de Hornstein, of Bu-

charest; Bishop Ossi, of Quilon, who met his death by an accident; Bishop Favier, the illustrious vicar apostolic of Northern Chi-li, who exercised his ministry in China for forty-three years; Bishop Bray, of Northern Kwang-si; Bishop Dartois, of Dahomey; Bishop Klaus, of the Gold Coast; Bishop Rizzi, of Northern Chan-si; Bishop Usse, of Northern Burma; Rt. Rev. Monsignor Potron, titulary Bishop of Jericho, who rendered great services as commissary-general of the Holy Land and procurator of the Franciscan missions; and Rt. Rev. Monsignor Savelli Spinola, secretary-general of the Sacred Congregation of the Propaganda for the oriental rites.

Rev. Georges Joseph Eich had been appointed titulary bishop of Setif and coadjutor of Bishop Verdier, May 27, 1904, but his poor health prevented his accepting the charge. He died at Papeete, March 6, 1905, after thirty-nine years of apostolic labors and travels in Tahiti, Moorea, Tuamotu, the Gambier Islands, Easter Island, the Windward Islands, and the Cook Archipelago.

V. Rev. Father Lejeune, prefect apostolic of the Lower Niger, restored this mission so tried by the death of several of its chief and succeeded in placing it in a less precarious condition; the fatigues of hard labor exhausted the strength of this brave missionary.

The Society of Mary has been afflicted by the loss of its superior-general, V. Rev. Father Martin. This venerable religious had never been a missionary, but for twenty years he directed a family of apostles who have devoted their energies and even sacrificed their lives to apostolic work in Oceanica, as did Blessed Chanel at Futuna and Bishop Epalle in the Solomon Islands.

✣

We could mention other losses in the evangelical army. However, we must not weep over those who have responded to the divine call when they heard the voice from on high bidding them: "Leave thy country and go." God Himself is their reward. But as to ourselves, have we done our part during the year 1905? Have we responded to the pressing solicitations of those who have held out their hands to us? Have we given the glass of water which God does not allow to go unrewarded, especially when it relieves His apostles? Have we given the most necessary alms of prayer that rises to the throne of God to fall down again upon our souls as refreshing dew?

It is true, we have our own needs, but the charity of Christ invites us to think of our brethren, to insure our own salvation. Unfortunate shall we be if we can not render an exact account of the talents confided to us.

THE SOCIETIES OF CATHOLIC MISSIONARIES

IX

THE CONGREGATION OF THE OBLATES OF MARY IMMACULATE

I. Origin of the Congregation.

On August 1, 1782, there was born in Aix-en-Provence, France, Charles Joseph Eugene de Mazenod, who, thirty-four years later, founded the Congregation of the Missionary Oblates of Mary Immaculate.

Resisting all the exhortations of his family, who desired to have their illustrious name perpetuated through him, he entered the seminary of St. Sulpice, became a disciple of the venerable Father Emery, was ordained priest in Amiens, 1811, and returned to Aix.

Bishop Jauffret having asked him what position he desired, he replied: "Any that will permit me to consecrate all my efforts to the young and to the poor." His wish was gratified and he divided his time between instructing classes of children and workmen and visiting prisons, hospitals, and the sick.

Touched by the forlorn condition of the rural population deprived of priests by the Revolution, he resolved to do all in his power to remedy the distressing state of affairs. However, the work was beyond his strength; he required the help of other priests animated by the same sentiments. He applied first to a young priest of Arles, Father Tempier, who immediately responded to his appeal and remained his devoted assistant and confidant till his death. Attracted by their zeal, other priests joined in their labor; they assembled in an old Carmelite monastery which formed the cradle of a religious family, the influence of which, in less than a half century, was to be felt throughout the world.

✣

Under the name of Oblates of St. Charles, or Missionaries of Provence, the first companions of Father de Mazenod devoted themselves to the missions in the villages of central France. To make their ministry more efficacious, they wished to submit themselves to a religious rule. Father de Mazenod outlined the code, which was at once ap-

RT. REV. C. J. E. DE MAZENOD
Bishop of Marseilles and Founder of the Congregation of the Oblates of Mary Immaculate.

proved by Leo XII, February 17, 1826. The Sovereign Pontiff gave to the young apostles the glorious title which the definition of the dogma of the Immaculate Conception, December 8, 1854, made still more dear to them: "Missionary Oblates of Mary Immaculate."

From this day forward the new society made marvelous progress; vocations, although numerous, hardly sufficed to supply laborers for the institutions that quickly multiplied. In succession they traversed the seas to penetrate the frozen regions of Upper Canada, to carry the torch of truth into neglected Central Africa, and to labor in India on the island of Ceylon.

Father Mazenod, having become bishop of Marseilles, lived long enough to see the expansion of his religious family and set the first landmarks of the works, of which we shall give a short sketch. He died in the fullness of years and merit, May 21, 1861.

Since then, Very Rev. Fathers Fabre and Soullier have been at the head of the congregation. Very Rev. Father Cassien Augier, fourth superior-general, was elected May 19, 1898.

The Foreign Missions of the Congregation.

AMERICA.—Lower Canada.—Northwest Canada, seven dioceses or vicariates.

AFRICA.—Vicariate of Natal.—Vicariate of Orange Free State.—Prefecture of Basutoland.

ASIA.—Ceylon, Archdiocese of Colombo, and Diocese of Jaffna.

OCEANICA.—Australia; a mission in the diocese of Perth.

II. MISSIONS OF AMERICA.

The Oblates began their work of foreign missions in Canada. In 1841, Bishop Bourget, of Montreal, addressed a pressing appeal to their founder. At any cost, they must, in the name of Jesus Christ, take possession of the immense territory that stretches to the polar sea.

The province of Lower Canada at present numbers 115 Oblate priests and 38 Brothers, who, in 14 residences, exercise their ministry among the whites and Indians. This ministry may consist in preaching or parish work in the large cities of Montreal, Quebec, Hull, Ottawa, where the Oblates have charge of a university, Our Lady of the Rosary, etc., or it may consist in traversing the large tracts of timber lands, attending to the wants of the tribes that inhabit Labrador and the shores of the St. Lawrence River and Hudson Bay.

✣

In the northwestern parts of Lower Canada and the United States there are large tracts of frozen, inhospitable lands, the scene of great self-denial. How many apostles whom we venerate have left the marks of their snowshoes on the interminable carpet of snow which

covers the soil a large part of the year. The beginning was hard. Deprivation, isolation, difficulties of travel, lack of means of communication—every obstacle prevented the diffusion of the faith, and all these have been overcome.

For a part of the northwest, at least, times have changed. One vicariate has given rise to another; there are now seven in number. At the same time, a tide of European emigrants has set in for the purpose of colonization. A large part of the territory is devoted to agriculture and stock raising. Vegetation is of quick growth and so

VERY REV. CASSIEN AUGIER
Superior General of the Oblates.

crops are harvested before the sudden and severe winter sets in. Every year brings with it thousands of new inhabitants. This invasion of colonists, as it may be called, has brought with it many material benefits—railroads, organized transportation, and other conveniences that make life less hard and facilitate the travels of priests on their many missions. On the other hand, how many trials attend so rapid a growth. How may schools, chapels, and missionaries are required! Who is going to furnish them in numbers sufficient to prevent the children of God from dying of hunger?

Let us see how Providence has blessed the work in behalf of the natives and settlers in the seven vicariates.

✣

Saint Boniface was the first center founded by the Oblates. Governed by Archbishop Taché for forty-five years, it became the chief post of the ecclesiastical province in 1871. Under the supervision of Archbishop Langevin, 54 priests now care for the spiritual needs of the people; there are 22 houses or residences, besides 50 posts for the whites and 60 for the Indians. The work is particularly difficult because of the large number of emigrants from France, Germany, Poland, Hungary, Galicia, etc. The Fathers are obliged to speak six different European languages and three Indian dialects. Progress is manifested not only by the increase of conversions, numbering 400 yearly, but by the organization of parishes. There is a Catholic population of about 60,000 souls.

✣

The diocese of *St. Albert* presents the same spectacle with less rapid progress, because of the lack of means. Bishop Grandin of holy memory was its pastor for forty-five years; his successor is Bishop Legal. This region was the scene of the last revolt of the natives and half-breeds, who massacred Fathers Fafard and Marchand in the exercise of their ministry of peace. The vicariate is divided into five districts. There are 23 parishes and missions, besides fifty posts served by 67 religious, priests, or catechists. It possesses a seminary, 35 schools, 4 hospitals, and 63 churches and chapels. The population numbers 27,000 Catholics, 38,000 Protestants, and about 5000 pagans. There are about 300 conversions a year.

✣

The neighboring vicariate apostolic of *Saskatchewan,* which formed a part of the above mentioned prior to 1891, is in charge of Bishop Pascal and conducts the same institutions. It has overcome the difficulties of its first organization and is developing slowly because of its poverty. The bishop states, however, that its progress is sure. In 1898, there were only 8475 Catholics; in 1904, there were 16,740. Immigration has added 35,000 whites "of all kinds" to the population; it is hard to tell how many of these are Catholics. There remain 6000 to 7000 pagans, of whom about 100 are converted every year.

The missionaries are 48 in number, 36 priests and 12 Brothers for 56 churches. Their schools accommodate 800 children.

MISSIONARY BISHOPS OF THE CONGREGATION OF THE OBLATES.

RT. REV. MATTHEW GAUGHREN
Vicar Apostolic of Orange Free State.

RT. REV. HENRI DELALLE
Vicar Apostolic of Natal.

RT. REV. HENRI JOULAIN
Bishop of Jaffna (Ceylon).

REV. JULES CENEZ
Prefect Apostolic of Basutoland.

RT. REV. G. J. MILLER
Vicar Apostolic of Transvaal.

Going farther north we reach the vicariate of *Athabasca,* the region of great lakes, including Lake Caribou and Lake Athabasca. Bishop Grouard presides over a territory about 300 miles broad and 750 miles long. This vast solitude, where winds and arctic cold prevail, is inhabited by very interesting tribes. Bread is unknown among them; they live by fishing and hunting and have no permanent homes, but make long journeys, either in sleds drawn by dogs or on snowshoes, and encamp under the starlit heavens, in the depths of the forest around a hearth of green wood built on the snow. The missionaries travel with the natives, share their dangers and fatigues, but suffer one trial more—that of having been born in a temperate climate.

The sacrifices of the apostles of Athabasca have been blessed with success. In a short time all the Indians will be Catholics; very few become Protestants; 20 priests and 20 Brothers care for them. Brave Sisters have not been afraid, here as in the other vicariates, to imitate the zeal of the priests; 40 are engaged in conducting 5 orphan schools. The courage of these Catholic women makes a deep impression upon all observers.

✣

As we approach the polar regions, we come to the vicariate of *Mackenzie,* detached from that of Athabasca in 1900, upon the solicitations of Bishop Grouard. This division still allows Bishop Breynat, the new vicar, a large enough territory, one equal in extent to twice that of Texas. Missionaries travel over this immense tract with snowshoes or by boat, braving a rigorous climate to seek the sheep of the Good Shepherd. Twenty-two Oblate priests and 14 Brothers travel the length of rivers like the Mackenzie or the shores of lakes like Great Bear and Great Slave, true inland seas. Here the Indians assemble during the hunting and fishing seasons, in groups of 200, 300, and 700. Twelve mission posts are established along the route. About 5000 Indians have become Catholics; 400 or 500 have been won over to Protestantism. Here, too, 15 Sisters educate and provide for Esquimaux and other children.

Yukon belongs to the vicariate of Mackenzie. It is a land where gold nuggets are found, and in the year 1898 many perished in their quest for riches. The obstacles of cold, lack of means of communication, and hunger have been overcome in part only; but has suffering been alleviated and abundance found? The Fathers, who were sent there in the beginning, can tell us how many unfortunate creatures are still to be met with. At all events, they are there to console,

MISSIONARY BISHOPS OF THE CONGREGATION OF THE OBLATES.

RT. REV. GABRIEL BREYNAT
Vicar Apostolic of Mackenzie.

RT. REV. EMILE GROUARD
Vicar Apostolic of Athabasca.

MOST REV. ADELARD LANGEVIN
Archbishop of St. Boniface.

RT. REV. ALBERT PASCAL
Vicar Apostolic of Saskatchewan.

RT. REV. EMILE LEGAL
Bishop of St. Albert.

encourage, and cure souls and often, too, they help them in their corporal wants.

✣

Going farther south, where the river leaves the Rocky Mountains to join the waters of the Pacific, we reach the diocese of *New Westminster*. The soil is rich in wood and minerals. For some years the whites have been settling in the southern part close to Vancouver and the United States. The inhabitants number 200,000 and include Indians, whites, Chinese, and Japanese. There are 10,000 Catholics, half of them being Indians.

✣

A discipline obtains among the Indians, worthy of the early ages of the church. The merit redounds to the credit of Rt. Rev. Monsigneur Durieu, the first bishop. With a knowledge of the character of these tribes and a wise and constant firmness of rule, he understood how to group his converts around a church, appointing chiefs and superintendents in the absence of the priests for the observance of rules which give villages the air of so many religious communities. The faithful receive a solid education despite the fact that missionaries, because of their small numbers, are often forced to be away. There are only 35 to attend the 7 missions, and several of these are obliged to devote their time exclusively to the whites in the college, boarding schools, industrial schools, hospitals, etc.

Bishop Durieu was succeeded by Bishop Dontenwill.

✣

For a long time the Oblates have been in the United States, especially in Texas, in the capacity of auxiliaries; also in Buffalo and Plattsburg, N. Y.; in Lowell, Mass., and in other large cities, where they have 8 permanent residences with about 80 priests and 28 Brothers.

III. MISSIONS OF AFRICA.

When the Oblates were called to South Africa and Bishop Allard landed at Durban, in Natal, in 1850, no Catholic priest had yet taken up his abode in those parts. The Protestants occupied the country without having conquered it, for even though the Boers and others attended their sermons, the natives troubled themselves very little about them. The missionaries encountered a large number of Europeans, which increased as the rich lands were cleared, and an innumerable multitude of Blacks, Kafirs, Zulus, Bechmanas, and Basutos,

DECEASED BISHOPS OF THE CONGREGATION OF THE OBLATES.

MOST REV. ANDRÉ THEOPHILUS MELIZAN
Archbishop of Columbo.

MOST REV. CHRISTOPHER ERNEST BONJEAN
Archbishop of Columbo.

RT. REV. CHARLES CONSTANT JOLIVET
Vicar Apostolic of Natal.

RT. REV. MGR. ALLARD
Vicar Apostolic of Natal.

reputed incapable of any elevation of thought. The task seemed an ungrateful one, and it required the iron will of Bishop Allard and the devotion and holiness of assistants like Father Hidien to found and maintain any fixed institution. The immense vicariate, which at first extended from Cape Colony in the south to the desert of Kalahari, Matabeleland, and Mozambique in the north and northwest, has given birth to several vicariates and prefectures.

✣

The vicariate of *Natal* in the south comprises the English colony of that name and the land of the Kafirs and Zulus. Under the direction of Bishop Allard and, for twenty nine-years, that of Bishop Jolivet, it has prospered beyond all promise and in spite of difficulties. Where there were only 800 Catholics thirty years ago, there are at present 13,000.

There are large numbers of natives, about 1,500,000, but how many obstacles are in the way! There are 8000 Protestants among the whites who require attention; moreover, resources are entirely too scant among a people who have nothing themselves to give.

Nevertheless, in the course of six years, the number of priests has risen from 18 to nearly 80, 40 of whom are Trappists; that of churches and chapels from 30 to 45; that of schools and hospitals from 35 to 61. Six congregations of Sisters, among them the Sisters of the Holy Family of Bordeaux, the Dominicans, and the Sisters of Nazareth, are giving their valuable aid to the conversion of these lands, as well as others that we shall mention.

✣

The vicariate of *Orange Free State,* northwest of Natal, is just recovering from the South African War. Its institutions have suffered greatly. In 1886, it was detached from Natal and given in charge of Bishop Gaughren, whose brother succeeded him three years ago.

For a long time the work of evangelization has been going on in behalf of the Blacks, 450,000 in number, as well as in behalf of the whites, who are attracted by brilliant business prospects and pay very little attention to their immortal souls. There are very many Protestants here, as also in the Free State, against 4000 Catholics. Having followed the armies during the war, the missionaries, 15 in number, have returned to resume their interrupted works. There are 7 flourishing stations with 15 schools and colleges and 12 churches and chapels. Conversions number about 90 a year.

DECEASED BISHOPS OF THE CONGREGATION OF THE OBLATES.

RT. REV. VITAL GRANDIN
First Bishop of Saint Albert.

MOST REV. ALEXANDER TACHÉ
Archbishop of St. Boniface.

RT. REV. LOUIS JOSEPH D'HERBOMEZ
Vicar Apostolic of British Columbia.

RT. REV. HENRY JOSEPH FARAUD
Vicar Apostolic of Athabasca-Mackenzie.

Unfortunate *Transvaal,* north of Orange Free State, has suffered much from the war, but is rising from its ashes. The former prefecture has become a vicariate apostolic under the direction of Bishop Miller. The Fathers, dispersed by the course of events, and called to the field, have returned to their posts. There are from 15 to 20 of them laboring for the welfare of the whites, who number over 300,000 Protestants, and for the Blacks, with 600,000 pagans.

Conditions for the ministry are very favorable. New missions have been recently founded and every year 260 conversions are recorded.

✠

The prefecture of *Basutoland,* created in 1893, lies between Orange Free State and Natal. Whites are forbidden to settle in this state. The 400,000 negroes would readily enter the fold of Jesus Christ, for paganism is falling into discredit among them, if we could build a new church for them every year. Alas! we can not even enlarge the old chapels, which are rapidly getting much too small.

The personnel is composed of 18 Fathers, assisted by 50 Brothers and Sisters. There are from 9000 to 10,000 Catholics.

In *Lower Cimbebasia,* the early struggles are not over. Since 1896, the year of the foundation of this prefecture, 5 missions with 10 chapels and as many schools have been organized; 15 priests, assisted by 12 Brothers, direct a little band of 500 to 600 Catholics. The Blacks, the tribes of Orambos, Hereros, Damaras, etc., were beginning to yield to Christian influence when the still unsubdued revolt against German authority retarded all missionary work. A young priest, Father Jaeger, was recently massacred by the insurgents.

IV. MISSIONS OF CEYLON.

The Oblates of Mary Immaculate possess important and flourishing missions in Ceylon, the enchanted isle of perpetual spring, the pearl of the Indies.

They were called there in 1845 to revive the Catholic faith, which had first been introduced in the fifteenth century by the Portuguese, and was strengthened by the companions of St. Francis Xavier. Later, it was proscribed by the Dutch Protestants and the last remaining spark was threatened with extinction by Protestant schools. Schools were the institution required, and the sons of Bishop de Mazenod hastened to the assistance of Bishop Bettachini of the Oratory, coadjutor of Colombo, and in charge of the northern part of the island.

✠

Their united efforts developed institutions and these, requiring more laborers, the Oblates soon came in sufficient numbers to constitute a vicariate in 1857. Jaffna was organized by Bishop Semeria, O. M. I. Different misunderstandings and I know not what spirit of complaint provoked a schism. The bishop displayed the greatest kindness and tact trying to restore good feeling, but all traces of the disagreement have not yet been obliterated.

Bishop Bonjean, his successor, was a prelate of exceptional theological knowledge and administrative ability, and gave strong impetus to works which insure permanent results. Since his time, under Bishop Melizan, and the present bishop, Rt. Rev. Monsignor Joulain, the movement of conversion has been strengthened. The number of Catholics has risen to 45,000. There are only about 5000 Protestants, and the number of pagans has been reduced from 400,000 to 370,000.

The people of Ceylon love beautiful churches and make every possible sacrifice to help the missionary build them. In Jaffna there are 222 and about 160 schools. Native Brothers and Sisters have, for some time, been united in congregations; a college and a seminary have been opened many years. Two newspapers, one in English, the other in tamul, are great aids in apostolic work.

✠

From Jaffna, the Oblates went to Colombo. Several labored under a strange bishop, but were permanently installed in 1883 under Bishop Bonjean, O. M. I. The vicar apostolic, Rt. Rev. Pagnani, a Sylvestran, seeing that his helpers were too few in numbers, returned with his companions to Kandia, asking for a division of the vicariate of Colombo. Bishop Bonjean worked wonders in Jaffna; even non-Catholics were forced to admire his works. In 1887, he found only 170 schools with 12,609 pupils. As a present result of his efforts and of those of Bishop Melizan, lately deceased, who continued his work in Jaffna and Colombo, Colombo occupies a place first in rank with 360 schools with an attendance of 32,000, 8 orphanages harboring 360 children, and 2 large colleges with 700 to 900 students. As in Jaffna, native Brothers and Sisters are among the teachers. The number of Brothers has risen from 11 to about 85, including 10 natives. They have two printing presses with two sets of type, and are thus able to publish a paper in English and in Cingalese.

The language of Jaffna is not the same, but the people are very similar in character. The following show the grand results of their strong organization. Against 1,060,000 Buddhists and 21,000 Prot-

estants, there are 208,000 Catholics; conversions average, and sometimes exceed, 1600 a year. There are 290 Chapels.

V. MISSION OF AUSTRALIA.

In closing this short review we must not forget to mention the beginnings of a mission in southwestern Australia. The Oblates already have two houses and 10 religious in the diocese of Perth.

✣

Such is a sketch of the beautiful portion of the vineyard confided by our Lord to the Oblates of Mary Immaculate. Their congregation numbers 1600 Fathers and Brothers in the west and east; these will soon be reinforced by 450 aspirants. Their great obstacle is poverty. If one can be consoled when not doing all the good possible, they are comforted by the comparison of their works performed in penury with those of sects that have ample resources.

MISSIONS IN ASIA

MASSACRE OF MISSIONARIES IN THIBET

In our last issue we announced the martyrdom of Father Soulié in Thibet. Alas! new victims have been immolated at the instigation of the lamas.

On July 18, the soldiers of Yun-nan, to the number of 800, allowed the city of Atentse to be besieged by the lamas.

Being masters of the situation, these advanced upon Tse-kau, where they knew two missionaries, Fathers Dubernard and Bourdonnec, lived. Advised of the approach of their persecutors, the priests left their residence on the morning of the 20th.

Father Bourdonnec, accompanied by a few Christians, fled to the south by paths hardly traversable. On the 22d, he was overtaken by a band in pursuit. Stripped of his garments, he was tied to a tree to serve as a target for his mad persecutors. Turning his eyes to Heaven, the martyr commended his soul to God and prayed for his executioners. A blow from a sword severed his head from his body.

Three Christians were captured with him. Two were killed; the third made his escape.

Father Dubernard, old and feeble, could not undertake a long flight; he hid himself in the forests, and was discovered July 26. His executioners summoned him to invoke Buddha.

"Behold forty years that I have been preaching the religion of the Lord of Heaven, and I shall be happy to die for Him," answered the aged apostle.

He was put to death at once.

DIOCESE OF PONDICHERRY

Death of a Christian Child at St. Joseph's College in Cuddalore

LETTER OF FATHER LOUBIÈRE, P. F. M.

To the Members of the Society for the Propagation of the Faith:

I know that you love our dear Indian children whom we teach to pray for their benefactors. I hope to please you by giving the history of

PUPILS OF ST. JOSEPH S COLLEGE IN CUDDALORE.

"Little Xavier," who entered our boarding school when very young and left us to enter Heaven at the age of fourteen.

✣

Xavier and Mariadas, his elder brother, had profited by a holiday to make a pilgrimage to Notre Dame de Vailankanni, in company with their father.

They returned to the college the evening of September 12, jubilant

in the thought that they had offered their prayers in this sanctuary. As I was their spiritual director, they confided the secret of their pilgrimage to me.

Mariadas, our most brilliant Christian pupil, had asked the Blessed Virgin that he might pass his university examination. Xavier prayed for a vocation to the priesthood, and both implored that their mother, who had died some time before, might be admitted into Heaven.

Their father, who confided them to my especial care, bade them good-bye and left for Madras.

The two brothers repaired to the study hall. In a few moments, however, Xavier begged his brother to take him to the infirmary; he said he felt extremely tired, cold, and as though he were going to faint.

The infirmarian, alarmed, called in the native physician.

It was eight o'clock in the evening and we were about to take our evening meal when the Brother hurriedly went up to the president and spoke to him in a low tone.

Two words that we heard were sufficient to interrupt our conversation; they were "Xavier" and "idou."

"Idou" signifies cholera, the terrible malady that frightens the bravest natives to such an extent that they do not even dare to pronounce the word.

✣

So we learned that Xavier had brought the germs of the scourge back with him from his pilgrimage. This unexpected news justly alarmed us. Would not the horrible evil, visiting us for the first time, spread and claim its many victims from among our children?

The Father superior turned to me:

"You are the spiritual director of Xavier," he said, "and the child is in danger of death."

Whilst he was giving his orders to the infirmarian, I went out, deeply impressed. Was it possible that my "little Xavier" was dying in the infirmary; he whom I had just left a few hours before full of health and life?

I found him stretched out on his mat, his eyes very bright and restless.

On seeing me, Mariadas said:

"My little brother is very sick; he has vomited several times and is suffering very much."

However, he had no suspicion of the sad truth.

I answered:

"The English doctor is going to come; while we are waiting for him, you may go out, and I will stay with your brother."

"Father," Xavier whispered in a voice so feeble that I could hardly understand him, "I want to go to confession."

"That is well, my child; then you can receive Jesus to-morrow morning."

DORMITORY OF THE COLLEGE OF CUDDALORE.

Bending over to understand him better, I heard his confession, which I felt would be his last.

When he had finished, I said to him:

"My dear child, ask God's pardon again for all the sins of your past life." He did so with deep contrition, but I noticed that his eyes suddenly filled with tears, as though my words had revealed to him his approaching death.

In the meantime, the English doctor arrived. He examined Xavier and shook his head. Then, after having written a prescription, he went out with a preoccupied air. I followed him.

"Well, Doctor?" I said.

"There is no hope." He added: "However, to relieve the patient, rub his arms and legs."

He bade me good-bye with the words: "When the cramps return, it is a sign of the end."

✣

I returned and knelt down by Xavier's bedside. Mariadas was weeping; he seemed to understand that God required of him the sacrifice of his brother.

RT. REV. MGR. ZALESKI.
Apostolic delegate to the East Indies.

I tried to console him. "My child," I said, "you must be strong and give a good example to little Xavier."

"Father, I am strong, but I can not keep back my tears. May the will of God be done!"

Xavier smiled in spite of his sufferings and murmured: "Courage, my brother, let us pray together."

I gave Xavier a few drops of medicine and began to rub his legs and arms, already cold. Poor Mariadas helped me as well as he could. About the end of an hour neither one of us could do any more; but it seemed that heat was returning.

"Come, let us rub him some more," said I; "we shall save your

brother from death yet. If we can succeed in getting him warm again, he will be cured." I really had begun to hope in his recovery.

"Thank you, brother; thank you, Father," Xavier whispered from time to time, turning his large eyes affectionately toward us.

Continuing to rub his stiffening hands and feet as vigorously as I could, I suggested pious aspirations which he repeated with great fervor.

✣

It was now near midnight. Suddenly Xavier gave a cry of pain; the anticipated cramps distorted his poor exhausted frame.

"My child," I said, "be calm; do not cry out like that; Jesus will not be pleased."

With an effort he suppressed his feeling, trying to obey me; but he replied:

Oh! Father, I am suffering so much.

"Offer your suffering to the Blessed Mother in behalf of your beloved mother."

"Yes, Father, that I will gladly do."

I then noticed that, in spite of my rubbing, his limbs were growing cold and I felt that it was high time to administer Extreme Unction.

"Little Xavier," I said, kindly, "prepare yourself; I am going to give you the last sacraments."

"Father, I am ready," he answered.

Assisted by Mariadas, I hastened to apply the sacred oils; my eyes filled with tears, as the dear child, notwithstanding the intense pain caused by the cramps, prayed with angelic piety. When I had finished, Xavier turned to Mariadas, who was bathed in tears, and said to him affectionately:

"Brother, take courage; I shall pray for you and for our father."

Having received the plenary indulgence *in articulo mortis*, he added:

"Father, I am satisfied," and closed his eyes in deep recollection.

✣

Meanwhile his breathing became slower and more difficult. The last moment was approaching. I bent over the face of the dying child and uttered a few aspirations; his lips moved to repeat them.

Two o'clock struck. Xavier could not longer suppress his violent pain and suddenly cried out in a surprisingly strong voice which likewise manifested an intense desire:

"I want to go! I want to go!"

"Where do you want to go, my dear child?" I asked, trembling with emotion.

"To Heaven, Father."

"Five minutes longer, my child, and you will be there."

"How good you are, Father," he exclaimed, with the look of death in his eyes; "I am going to see my mother again, brother; we will meet in Heaven!"

COLLEGE OF CUDDALORE.

With these words he closed his eyes, never to open them again on this earth. His soul had taken its flight to Heaven.

✣

I recited the *De Profundis* in a loud voice. Mariadas said the prayer with me; his courage was truly edifying. Both of us then dressed little Xavier in his beautiful first communion clothes.

Having placed the body on a rattan bed covered with a white cloth, I went to inform the superior of what had occurred. He immediately dispatched the sad news to the child's father.

In the interests of the other children it was decided not to leave the remains in the college until morning. Two of the younger priests carried the precious burden in their arms to a place near the parish church which served as the death chamber.

The recollection of this silent funeral procession still makes a deep impression on me.

Afraid to rely upon the servants, the other priests themselves disinfected the infirmary tainted by cholera. In the morning when the children were assembled in the chapel for prayer, I told them, in the most cautious terms, how Xavier had been called from among them during the night. Thanks be to God! far from being affrighted at the unexpected news, they at once invoked the intercession of their little brother in Heaven.

✣

Xavier's father came from Madras as soon as possible, but arrived too late to look upon the features of his beloved child that he had left so well and happy the evening before. However, he gave an example of perfect Christian resignation and proved himself in every way the worthy father of so pious a son.

Now, when in their walks our children pass the cemetery in which little Xavier is buried, they observe silence and each one, on making the sign of the cross, begs God for the grace of dying a good death.

NEWS OF THE MISSIONS

ASIA

A Touching Scene in India

Father Giraud, P. F. M., writes from Madurantakam, August 28, 1905:

A few weeks ago, when distributing the alms sent to me by the Society for the Propagation of the Faith, I said to my neophytes:

"My children, all these sacks of rice have been given to you by your benefactors in Europe and America. Do not forget them in your prayers."

"Oh! Father, we shall never forget them. Are they not our protectors and the support of our wives and children?"

"That is the right disposition to have. Now, tell me what I shall say to them in your name?"

"Father, what are you saying? We, poor pariahs, we who are looked upon as dogs by the rich in this country, how can we dare to speak to the great *doreys* (gentlemen) of Europe and America?"

"Do not be afraid. They are your *annenmars* (elder brothers) and love you as you love your *tambymars* (younger brothers). You can tell them all your miseries."

"If such is the case, tell them that we throw ourselves in the dust at their feet and make this humble prayer:

"Glory be to God Who has not abandoned us in our misfortune! We have received your alms. They have been to us as the milk of the goats on the mountains. They have saved our lives. We thank you. The memory of your benefactions will remain engraven on our hearts and on those of our children. We shall not cease to pray to God for you."

The other day my famishing children came to me again.

"Father," they said, "our benefactors have done much to prevent us from starving; but alas! the famine is growing and will not end

till the eleventh month of the year (February). The little grain that we have received is already exhausted and we are beginning to suffer again. Our wives have not lighted fires for several days and our children, as thin as skeletons, are crying like the jackal in the forest.

"Intercede for us with our benefactors. They have large hearts and generous faith; they will take pity on us. Assure them of our gratitude. Tell them that we shall pray for them morning and night and that the Most High will sustain them with His all-powerful hand. Their families shall multiply like the banyan roots."

AFRICA

Trait of Heroism

The following touching trait of heroism is an extract from the letter of Bishop Augouard:

Having learned that a poor old woman was suffering from the sleeping sickness in a village not far from Brazzaville, "good Mother Marie" left without saying a word to try, at least, to save the soul of the poor negress.

Accompanied by a child to act as interpreter, she arrived in Vala-Vala.

The people pressed around her and Mother Marie asked to be taken to the poor sick woman.

"There is no one sick in this place," they answered.

"What! is there not an old woman here suffering from the sleeping sickness?"

"No; there was one, but she has gone to another village far away."

"Well, you must show me the way there."

The chief gave the sister a guide, who showed her the village but would not enter it.

The sun was about to rise, as the sister set out on her way by the winding paths that led to the village, consisting of four or five huts. A turn in the road brought her to one of the marshes frequent in Africa. It was about one hundred yards broad, a thick black mud of unknown depth.

To take off her shoes and stockings was but the work of an instant; she put one foot in the mire and discovered it to be very black. The other followed and the sensation was by no means pleasant. She saw her habit in a deplorable state; nevertheless, she pressed forward and crossing the swamp, she ran to the village without stopping either to wash her feet or to put on her shoes and stockings again.

The natives were very surprised to see a white woman with black feet and were more astonished still when she inquired for the sick woman among them. They took her to the door of a hut in which the poor, afflicted creature lay on a mat.

Mother Marie entered and was welcomed by her patient with a smile. The preparation was not long; the mother recalled the necessary truths to her mind, asked her if she believed in God and whether she desired baptism which would make her happy. The good, old woman consented to everything and the Sister experienced the joy of pouring on her aged brow the waters that regenerate souls. The following conversation ensued:

"Well, mother; you are happy, you are going to Heaven."

"Yes, I am happy; but, tell me, when shall I die?"

"You are not going to die now; God can cure you; He sometimes does restore health after the reception of the sacraments."

"No, no; I do not want to live; see how wretched I am, abandoned by all; everybody avoids me. You tell me that now I am baptized I shall go to Heaven; I want to go there as soon as possible."

"Would you not like me to take you to our hospital where we shall take good care of you."

After a moment's hesitation, she replied:

"No, leave me where I am and simply tell God that I want to die and see Him."

Mother Marie left her neophyte with a few words of comfort and set out for home. She found her shoes on the other side of the marsh and returned alone by the paths through the brush.

DESTINATION OF MISSIONARIES

Reported since the December Annals.

NORTH AMERICA

UNITED STATES

Rev. Christopher Plunkett, C.S.Sp.
" Henri Blauchot, C.S.Sp.
" Thomas O'Brien, C.S.Sp.
" Jacques Richert, C.S.Sp.
Brother Rudolph Hackenbrach, C.S.Sp.

Canada

Rev. Adolphe Dumont, C.S.Sp.
Brother Justin Wathil, C.S.Sp.
" Eslera Sternenhon, C.S.Sp.
" Oderic Rerhello, C.S.Sp.

WEST INDIES

Hayti

Rev. François Plomby, C.S.Sp.
" Antoine Spiess, C.S.Sp.
" Joseph Janin, C.S.Sp.
Mr. Gustave Schorlemmer, C.S.Sp.

SOUTH AMERICA

The Amazon Region

Rev. Louis Trehern, C.S.Sp.
" Auguste Rermabon, C.S.Sp.
" Alphonse Donnadieu, C.S.Sp.
" Paul Trochon, C.S.Sp.
Brother Martin Herman, C.S.Sp.

Trinidad

Rev. Marie Aloyse Haegy, C.S.Sp.

Novice

" Leonard Graf, C.S.Sp.

AFRICA

Upper Niger

Rev. Ferrero, L.A.M.
" Libs, L.A.M.
" Munch, L.A.M.

Lower Niger

Rev. Joseph Krafft, C.S.Sp.
" Jules Donory, C.S.Sp.

Dahomey

Rev. Barathieu, L.A.M.
" Menager, L.A.M.
" Renier, L.A.M.
" Baltz, L.A.M.

The Ivory Coast

Rev. Guyon, L.A.M.
" Deumier, L.A.M.

The Gold Coast

Rev. Thuet, L.A.M.

Kunene

Rev. Aloyse Goepfert, C.S.Sp.

Benin

Rev. Ariail, L.A.M.
" Paulissen, L.A.M.

Portuguese Congo

Rev. André Espinasse, C.S.Sp.

French Congo

Rev. Jos. Le Mintier de la Motte Basse, C.S.Sp.
" Ferdinand Pedux, C.S.Sp.
" Paul Fort, C.S.Sp.
" Gustave Gueguen, C.S.Sp.

Upper Congo

Rev. Alphonse Vaquez, C.S.Sp.
" Jos. Daigre, C.S.Sp.

Zanguebar

Rev. Adolphe Wach, C.S.Sp.
" Jos. Steegler, C.S.Sp.
" Paul Fonasse, C.S.Sp.
" Frederic Bugeau, C.S.Sp.
" Albert Vettiger, C.S.Sp.
" Albin, C.S.Sp.
" Prudier, C.S.Sp.
Brother C. Spickermann, C.S.Sp.

Sierre Leone

Rev. Jos. Byrne, C.S.Sp.
" Jacques Schmitt, C.S.Sp.
" Edmond Dager, C.S.Sp.
" Jerome Burg, C.S.Sp.
Brother Fabien Rhinn, C.S.Sp.

Gabon

Rev. Chas. Desnoulez, C.S.Sp.
" M. Briault, C.S.Sp.
" J. Coignard, C.S.Sp.
" L. Martrou, C.S.Sp.
Brother Florentin Chauvel, C.S.Sp.

French Guinea

Rev. Louis Sage, C.S.Sp.
" François Moelo, C.S.Sp.
" E. Gautrou, C.S.Sp.

Senegal

Brother Fuaid, C.S.Sp.
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" L. Ollivier, C.S.Sp.

Northern Nyanza

Rev. Joseph Laone, Al.M.
" Nalote Barberia, Al.M.
" Henri Blanc, Al.M.
" Georges Binel, Al.M.
" Ernest Clement, Al.M.
Brother Adeodat, Al.M.

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Rev. François Mullu, Al.M.
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Rev. Francois Ezanno, C.S.Sp.

Lunda

Rev. Joseph Hermann, C.S.Sp.

Madagascar

Rev. Ernest Bourgoin, C.S.Sp.
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ASIA

CHINA

Kiang-nan

Rev. Louis Froc, S.J.
" Henri Gauthier, S.J.
" Michel Colman, S.J.
" Joseph Dezaire, S.J.
" Pierre de Mathan, S.J.
" Albert Leon Robinet, S.J.
" Xavier Puget, S.J.
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South Solomon Islands

Brother Jean Claude, O.M.I.

SUPPLEMENT

TO THE

AMERICAN EDITION

OF THE

Annals of the Propagation of the Faith

OUR APPEAL IN BEHALF OF THE PHILIPPINE MISSIONS

About two months ago an important letter was received at the Central Office of the Society from the Very Rev. Fr. Henry, Cardinal Vaughan's successor as Superior General of the Mill Hill Missionaries, London. Father Henry had been urgently requested by the Most Rev. Abp. Agius, the Apostolic Delegate in the Philippines, to send some of his missionaries there, because, according to the quoted words of the Archbishop, "hundreds of parishes are vacant and entire provinces are at the mercy of Schismatics and Protestants."

The request has been granted and eight priests of the St. Joseph's Society designated for that mission. They are ready to start but there is no money to pay their passage from England to the Philippines. Fr. Henry, remembering that the United States owes a heavy spiritual debt to the Philippines, asked our Society to make an appeal to the charity of American Catholics for this most worthy object, stating "that if they cannot find priests to send there, they might furnish the material means for others to do so."

The Propagation of the Faith has always taken the deepest interest in American Missions; this year it has helped the Jesuit Fathers laboring in the Philippines and it readily endorsed Fr. Henry's appeal.

It was sent to all the members of the American Hierarchy and to thousands of the clergy and laity throughout the land; Catholic papers were requested to publish it.

We are glad to state that many gratifying answers have been received already. The first one came from the Right Rev. Bishop of Brooklyn, who forwarded a handsome donation in his and the name of the senior Pastors of his diocese. The *Sacred Heart Review* which has rendered so invaluable services to our Society and the cause it advocates opened at once its columns for subscriptions, the list being headed by the Most Reverend Archbishop of Boston. Several other Archbishops and Bishops have also sent in their help to the movement and their hearty approval of it, as well as a number of priests and people.

The good missionaries who are willing to go and sacrifice their lives in the Philippines will, therefore, soon be enabled to reach their field of labor. But American Catholics ought not to be satisfied with the sending of these few priests; they should see to it that their ministry be not impaired by lack of means. The Apostolic Delegate tells us that " . . . at the present moment the Bishops there cannot afford to give any money, as they have to struggle themselves to keep things going . . ."

Here is a wide field for charity and a most deserving one since it contains " thousands of souls deprived of spiritual help, imploring for priests and dying without the sacraments." (Abp. Agius's Letter.) Let those who enjoy these blessings in abundance show their gratitude by coming to the assistance of their spiritually destitute brothers! Let us help in the payment of the debt we owe as a nation to the Philippine Church!

NEED OF PRIESTS IN THE PHILIPPINES

BY THE REV. JOHN B. MCGINLEY, D. D.

Father McGinley has worked for several years in the Philippines as Rector of the Diocesan Seminary of Nueva Segovia. Owing to various circumstances he was obliged a few months ago to return to his own diocese of Philadelphia and has been kind enough to relate for the Associates of the Propagation of the Faith some of his experiences in our new possessions. They more than confirm the words of the Most Reverend Apostolic Delegate in the Philippines: " There is a very large field for labor out here. . ."

There is a crying need of priests in the Philippine Islands. The supply from Spain has been cut off since 1898, and many of the Spanish

religious, who formerly manned the parishes, have left the country. Between 1898 and 1904, the seminaries for native priests remained closed or disorganized, and during that stormy period very few priests were ordained. Even now, with the seminaries reopened, the output of priests must be, for many years, hopelessly inadequate; it takes ten years to equip a young man for the priesthood.

What is the actual state of things? Here are a few statistics which will furnish an answer better than any general statement of mine. These figures are taken from the reports made by the Bishops at the end of last year, as published in Wiltzius' "Catholic Directory." The Diocese of Nueva Cáceres with a population of 700,000 has 107 priests. Jaro has 106 priests and 1,331,194 people. In Cebú there are 188 priests to attend to 2,145,679 souls. Manila seems better off; it has 424 priests and 1,891,826 Catholics; but most of these priests are engaged in educational and other non-parochial work. The totals for Nueva Segovia are not given by Wiltzius' Directory, but I know that last March, the priests of that diocese numbered 94; the population is about 1,000,000.

According to the ecclesiastical census, the total Catholic population is considerably over seven millions. The Government census, however, makes the total number of Christians to be about 6,500,000. Regarding the number of priests there can be no doubt they are only too easily counted; they number 919. Nine hundred and nineteen priests for six millions and a half souls! In other words, the priests do not average one for 7000 persons. Who will say that we have too many priests in the United States? And yet, the Diocese of Chicago has one priest for about 1700 Catholics; in New York there is one for every 1550; in Philadelphia one for every 944; and for the whole United States the ratio is one for about every 950. Is it then unreasonable to say that to man adequately the parishes of the Philippines, there should be at least seven times as many priests, *i. e.*, 6300 instead of 900?

The consequence of this scarcity of priests is, that many parishes, where formerly there were two or three priests, are now without any. I know one old man who has charge of thirteen missions, each of which had formerly its resident clergy. Many flourishing missions among the hill tribes had to be abandoned, with the result that most of the neophytes are fast relapsing into paganism. I know a province in which there are thousands of Christians and several good churches but no priest.

Even in the parishes that possess a resident priest there is in most

instances a woful spiritual destitution. For how can one man attend to the spiritual needs of 10,000 souls? But many parishes have 20,000, some 30,000. I know one with 40,000. How can a solitary priest hear the confessions or attend to the sick of such a multitude? Sick calls alone would exhaust the endurance of the most robust. I have often seen the dying carried on a bamboo stretcher to the priest's house to be anointed.

Lying thus like sheep without a shepherd, many of the poor uninstructed people are easily deceived by Aglipay's so-called priests, who come to them in the garb and with the name of Catholic *padres;* and who say "mass," hear confessions, and observe all the ceremonies of the Catholic church. As the course of studies of these schismatics is of only a few months' duration, Aglipay and his friends are not, as are the Catholic Bishops, hampered by any dearth of personnel.

Protestant missionaires, too, are there with enormous resources. As it would never do to let the Filipinos know how they differ in doctrine, the sects have agreed to portion out the country among themselves, so that in no one place (except Manila), do two denominations operate. Moreover, some, if not all, work in harmony with the schismatics; and Protestant and Aglipayan ministers have been seen on the same platform;—not because the Protestants admire Aglipayism, but because they know that if the Filipinos would only separate themselves from the Rock of Rome, they could be easily induced to discard piecemeal their Catholic doctrines.

America is partly responsible for this deplorable state of things. Will the Catholics of America, if they cannot furnish priests for the Philippines, refuse to bear the traveling expenses of a few zealous missionaries from another land, who have hearkened to the Macedonian cry of the Most Rev. Apostolic Delegate?

CATHOLIC SCHOOLS IN THE PHILIPPINES

Since the American occupation the Philippine public schools which heretofore had been conducted on Catholic principles, have been made to adopt American methods. In the words of a priest writing from Manila: "The teachers (generally Americans) are not now allowed to speak of religion, either Protestant or Catholic, nor against any form of worship; all books speaking for or against any religion are kept out of the schools. . . ."

This condition of affairs not being all that can be desired in many places, the clergy are endeavoring to open Catholic schools wherever possible.

The Sisters of St. Paul of Chartres conduct a large number of schools and academies in Cochin-China, and about a year ago seven of them left Saigon for the Philippines at the request of Bishop Rooker to open schools in the diocese of Jaro. The following letter, addressed by the Superioress of that missionary band to the Society for the Propagation of the Faith sometime after her arrival, will emphasize the needs of the Church in our new possessions.

LETTER OF SISTER MARY ANGELA

St. Paul's Convent, Dumaguete, Eastern Negros.

Last October seven of us left Saigon for the Philippines, there to open our first house in Oceania. After a fatiguing journey of ten days we reached Dumaguete, the capital of Eastern Negros, where we received an enthusiastic reception from the people. We were the first nuns to set foot on these shores, and in consequence the natives looked upon us as some extraordinary beings and crowded around us with undisguised veneration.

I soon found that God had completely granted my desire; here is a mission that is a *mission* in the true sense of the word. Saigon is so civilized that I could almost believe myself back on my own native heath, but here I could have no such illusion. Besides the difficulties that necessarily accompany a foundation, we found everything new here, language, customs, etc., . . . and then we are cut off from all communication with the outer world. In spite of all this we are perfectly happy and our peace of heart will enable us with the grace of God to overcome everything.

We have some Filipino priests, full of zeal and earnest piety, but we need, oh! so many more. Fancy, our "Padre Cura" has 14,000 souls to look after, scattered over an immense territory. Lately I met another priest who has charge of nine parishes, within a radius of three hundred miles. Despite the zeal of these devoted men, how many live and die without the sacraments. One hears of China, but who thinks of the poor souls who are perishing in these islands! This is all the more unfortunate since they have such good natural dispositions.

We are going to open on January 8 our new school and a number of pupils have already been enrolled, and if we could receive free all those who say so sweetly, "I want to be with the *Madres*," we would have more than three hundred to begin with, but accommodations are lacking. I must tell you a secret and it is that we are very poor and I fear that we will not be able to do all that our heart sets before us.

If we cannot receive just now for instruction all those poor little ones, later on, when God sends us help they will come to us. Our first duty will be to form an English class, and I am going to be in charge of the boys. Oh! how I pray that the dear Sacred Heart may choose from among those little hearts, so innocent and so well disposed, some good priests. The Bishop of Cebu was telling us recently that he needs at least five hundred for work in his diocese and our Bishop wants three hundred.

We are not looked after spiritually as we were at Saigon. Think of us being obliged to make our confession in Spanish when no one knew a word of it before coming here. The good Father speaks only Spanish and Visayan. With God's help and the assistance of one of our nuns, a Portuguese, we are getting along well enough. We can already make ourselves understood and fairly understand the instructions our pastor gives us occasionally.

We recommend ourselves and our poor mission to the prayers of the Associates of the Propagation of the Faith.

STRANGE EXPERIENCES IN CHINA

BY THE REV. E. HOPSOMER, S. J.

The part of the vineyard that I am cultivating is indeed very extensive, comprising at present about 1,400,000 pagans, with 1800 Christians living in communities, scattered over this immense territory. You can readily imagine what a difficult task it would be for me to attend the dying, were I alone. Lately I have had as a helper in the work an excellent and zealous Chinese priest who was recently ordained. Many are the hardships in the life of a missionary, but the hardest of all in my judgment that he has to endure is the traveling after the manner of the country,—by chair. Last year all my journeyings were made in this way, sometimes in a little carriage drawn by an ox or an ass, and on occasions by a mule or a sturdy little pony, and if need be by the four of them harnessed together.

It may appear incredible to you, but the labors of our Protestant brethren work to our advantage. Their principal settlement is about fifteen miles from us, where they have erected magnificent buildings. This they can do because they seem to have unlimited money, and their numerous catechists receive from five to six times the salary that we are able to pay ours. These men work upon the feelings of the natives and are certainly very clever in their way. Their acts, however, do

not harmonize with their teachings, and the more serious minded are quick to see it. For instance, some of them come to us occasionally and say that "Protestantism is a cheap brand of goods." Up to the present, however, we have avoided all conflict with Protestants.

The devil himself, who rules this country, is one of our best helpers. There are very few villages where he is not adored in two or three pagodas, which are very numerous here. In all pagan houses the place of honor is given to him and before his shrines incense is freely burned. The country is deeply pagan; the manners and customs of the people filled with its superstitions. The devil for four or five thousand years has ruled over 450 millions of Chinese, and out of that number we have

CHINESE TRAVELLING CART.

but a million Catholics. Diabolical possessions are not infrequent, but fortunately they often turn to our advantage, and good comes out of evil.

Last year I went to a certain village, the chief of which was a Christian, who said to me: "a young woman had the devil's sickness, as they call it. She was dying when I was called to drive the evil one away. On my asking her if she wished to be baptized, she readily assented, and I briefly explained to her the principal doctrines of the faith, baptized her, and almost immediately she got better. Now I have come to you, Father, to ask you to supply the ceremonies."

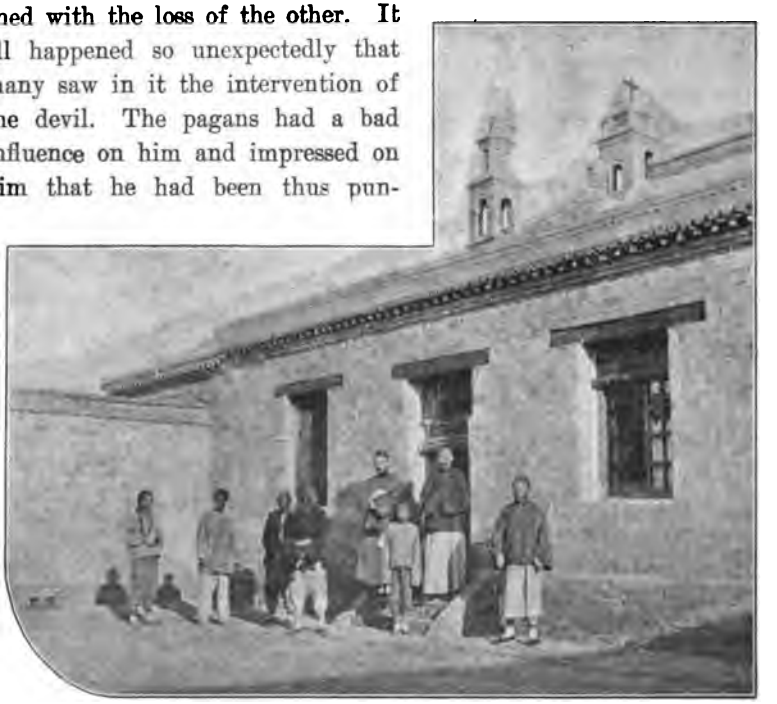
After this strange recital I proceeded with the ceremonies, and when I came to the prayers of exorcism, the devil who had not completely given up his influence over the sick girl suddenly began to torment her sister. She thereupon asked for baptism, and through the sacrament Heaven was certainly opened to her, for she died of the dreaded malady.

I had a similar experience a short time afterwards. Not far away, about the same time, the devil took possession of a little girl 9 years old, the daughter of good pagans. Incense was burned to the devil both in the home and in the pagoda, but without any effect. Some of

SANCTUARY BOYS OF THE COLLEGE OF KI-TCHEOU.

our Christians told the parents of the child of the religion of the Master of heaven. They told how the Christians did not believe in the devil and how the child would certainly be cured if they and the little one would become Christians. They came to see me and I placed the child and the mother under the care of one of our women catechists for instruction. The child had some dreadful periods and our good Christian woman was almost frightened out of her wits. When I felt that they had received sufficient instruction I baptized them and the devil never afterwards tormented this new child of God. I would give

a last fact which has to do with the father of my catechist. This man had become a Christian with his whole family, and as he was more than ordinarily intelligent the missionary had appointed him catechist. His duty was to teach the pagans of the village where about sixty families had asked to be received into the Church. It was soon noticed, however, that under one or other pretext he omitted his prayers. He was a proud man and no doubt retained some superstitious practice or another. Suddenly he lost the sight of one of his eyes and was threatened with the loss of the other. It all happened so unexpectedly that many saw in it the intervention of the devil. The pagans had a bad influence on him and impressed on him that he had been thus pun-



RECTORY OF S. TCHANG-KIA-TCHOANG.

ished because he had left the religion of his fathers. "Come to the pagodas, they told him; invoke the spirits as you used to do, offer them incense and undoubtedly you will be cured, otherwise you will be surely blinded permanently."

After some hesitation he did so. Shortly afterwards his son returned home for vacation, and learning the facts, reproached his father for his apostasy and succeeded in bringing him back to the fold. It is a grave question if his conversion was sincere, at any rate God permitted him to be afflicted with violent stomach pains. Once more the

pagans came to him, putting forth the same arguments, urging him to go to the pagoda and be cured. Again he apostatized, bringing with him the sixty families whom he had been previously instructing. Since that time he has become a furious hater of the Christians, and has driven his son from home.

While I have been writing you, my young college boys have been chanting their night prayers with great devotion. I have two colleges as you may know, the one at Ou-i, a village where two missionaries were murdered in 1900; the other at Ki-tcheou, an old imperial city. The former can accommodate 25, the latter 40 students, and both establishments have done splendid work. In them are trained the catechists, without whom Christians and the catechumens would find it extremely difficult to learn their religion at home. The ordinary charge for their maintenancee is about thirty cents, but those who are too poor to pay even this are admitted free. The little ones are really lovable, very pious, and most respectful to the missionary.

Despite the moral evils and other curses of this poor China, some good is being accomplished. More than three hundred years ago the Fathers of the Society of Jesus had won the friendship of the Emperor. If he had embraced the faith, Christians would be numbered to-day by millions and China, with its resources and its teeming population, instead of following old Confucian superstitions, would be the first empire of the world. Unfortunately, I believe, this country will follow the example of Japan, seek after material prosperity, and remain plunged in paganism.

A VISIT TO ST. PAUL'S NATIVE CITY

BY THE REV. FR. JEROME, O. M. CAP.

For the past twenty years the traveller may reach Tarsus, the native place of the Apostle St. Paul, by rail and just as easily as he would an American town situated in the neighborhood of a large city. There are some differences, however, but these should not surprise us,—we are in the East.

First of all there were no stops, at least for the train in which we were travelling. In a steady run of about three-quarters of an hour, we traversed the twenty-seven miles that separate Tarsus from Mersina. Another difference is the Turkish time, which is anything but regular. When the sun disappears behind the snow-clad peaks of the Taurus, the "Muezzin" ascends to the top of the Mosque and chants

the invitation to prayer—it is noon. For the next twenty-four hours, this will be the time of the railroad. While we are speaking of differences, let us mention a third one. It is extremely difficult to hide one's identity in Turkey. As soon as the traveller has taken his seat in the car, a policeman presents himself to ask his name, which he enters in a book. This formality it must be said is always executed with scrupulous politeness. If the traveller is somewhat surprised at the beginning it is not long before he takes it all as a matter of course.

The signal for our departure had been given and we were soon entering a rich and immense plain. As far as the eye can see, from the shores of the Mediterranean on the right to the feet of the Taurus on the left nothing could be seen but large fields of cotton, whose green color blended itself with the blue of the sea and sky. Here and there upon this great green sea, small white islands appeared to be floating; they were the farms of the "fellahs." One of these buildings, by its peculiar architecture attracted our attention. It was a Cretian settlement. After the events which troubled the island of Candia a few years ago, a number of the inhabitants of the island were compelled to take the road of exile. The inhabitants of the village before us were among the number.

The road is of a blinding white. Travellers, whether on foot or in carriage, venture upon it only when compelled to do so. The camels, on the other hand, seem to be at ease and feel perfectly at home. Even their young and dangerous rival, the steam engine, has failed to awaken their jealousy or disturb their complacency.

In the meantime, the long green line had become more distinct, the cultivated fields had been left far behind, and everywhere around us were beautiful little gardens, indications that we were nearing some city. It was Tarsus, which is surrounded by several square miles of gardens thickly planted with fruit trees. The view was a gay and pleasant one, but, as is the case with all Turkish cities, it is a beautiful veil cast over an organism more or less decadent, more or less ruined.

The railroad station is about one-quarter of a mile distant from the city, into which we were led through a broad avenue lined with trees.

The summer season is a hard one in Tarsus, the heat is extreme and continuous, which makes it so much the more unbearable. The vacation period begins at the end of May, and then all those who have a country house hasten to it for several months. In the language of the country, this is called "going to the vineyards," just as we go to the

seashore or the mountains. Those that cannot afford that luxury do the best they can to stand the heat. They sleep, or at least try to do so, on the roofs of their houses and spend most of the days inside; we, having no country house and only a most modest one in the city, have to wait, like many others, for a fresh breeze from the sea, and once in a while our expectations are fulfilled. Thanks be to God, the torrid season never lasts over two or three months.

Naturally, the first inquiry of the traveller upon his arrival at Tarsus is for souvenirs, if there are any in existence, of St. Paul. Truth compels me to say that there is none. It would be difficult to take seriously the so-called tree and cistern of St. Paul. The first of these is an old dead tree of large dimensions, which is to be found in the church-yard of the schismatic Armenians. It is very likely that the great age of the tree is the only reason for its being said that it was there in the days of the Apostle. Certainly one would like to have proofs more tangible and less interested than that which is offered.

The cistern of St. Paul is located in the center of the present city in a house belonging to a schismatic Greek. The tradition that connects it with the name of St. Paul is of a comparatively recent date. It is said that one of the stones of the cistern had engraved upon it the name of Paul. Where is this stone? asks the inquisitive visitor. It has disappeared. How? An Englishman has carried it away! And there you are. If nothing else remains to commemorate the passage of Paul at Tarsus, what is there left of his apostolate, of that gospel of Jesus Christ, which he carried to all nations?

Tarsus numbers twenty thousand inhabitants. Three-quarters of these are Turks or "fellahs." The rest are, in great majority, schismatics, Greeks, and Armenians. There are but 400 Catholics in the entire city. It is only a little seed, to be sure, but a seed with enough vitality to be able to bring forth a big tree. During the first centuries of the Christian era Tarsus was among the more flourishing Christian settlements. But under evil influences it gradually fell away until it is the little unimportant Christian settlement of to-day.

Fifty years ago the Capuchin Fathers established a mission at Tarsus; they were the first Catholic priests to re-appear in the native city of St. Paul in many centuries. They built a small chapel, whose ruins are still in existence. The Maronites, the Armenians, and the United Greeks followed with priests of their own rites. This was the work we were called upon to continue, or to be more exact, to begin again in 1900. For that mission, begun at the cost of great sacrifices, had to

be abandoned a few years after its foundation. Marsina, a few miles distant from Tarsus, developed and progressed rapidly and the Fathers were compelled to proceed there in order to supply the needs of the increasing number of the Catholics of that city.

Finally, five years ago, a priest established himself at Tarsus, and, at the same time, the Sisters of the Holy Family, helped by the Society for the Propagation of the Faith, founded a school in connection with the mission. The beginnings were modest and sometimes discouraging. Complete success has not yet been achieved, at least, the Sisters are in a fair way towards it. Their classes are attended by 120 children. The seed is bringing forth good fruit. But at what cost is due this Catholic Renaissance at Tarsus? Only God knows.

And yet we must go forward. We must have a school for the boys and another for the girls. Tarsus is the boulevard of Protestantism in the Orient. The sects, generously supported by their brothers of England and the United States, have several beautiful churches, hospitals, dispensaries, magnificent buildings, large grounds, a complete education system from which flows the pernicious poison of Protestant doctrines and continuous and insulting sarcasms towards the Catholic Church—this is the Protestant fortress. And it is in presence of this colossus that the poor Catholic missionary must take his stand. It is true that this was also the experience of St. Paul during his campaign for the conquest of souls. But the grace of God was with him and the alms of the faithful were forthcoming to supply all his needs. Let us hope that the former is also with us and that the latter will not fail us.

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Per Rev. James Anthony Walsh (Diocese of Boston) ..... $ 40.00

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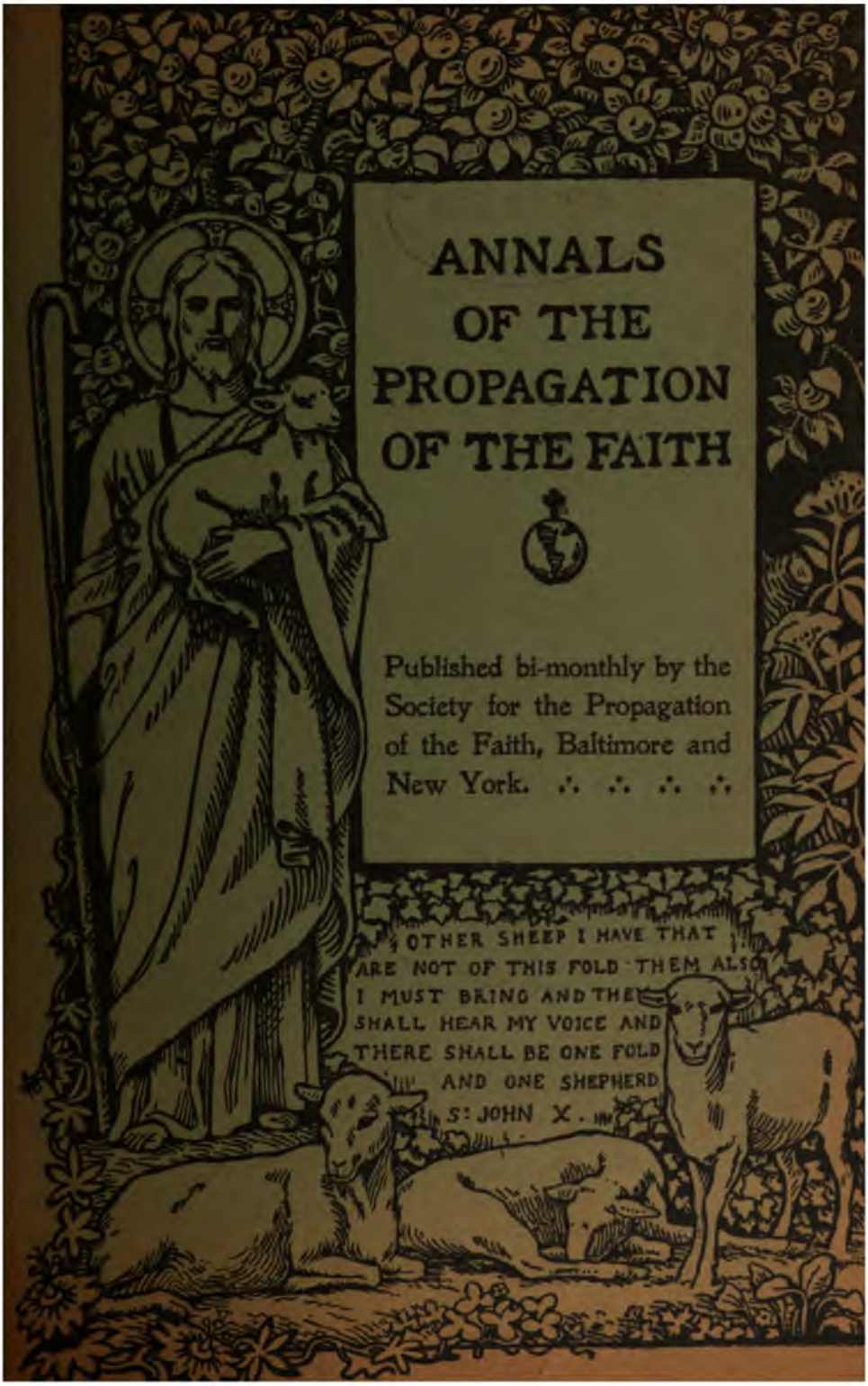
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OF THE FAITH
Published bi-monthly by the Society for the Propagation of the Faith, Baltimore and New York.
OTHER SHEEP I HAVE THAT ARE NOT OF THIS FOLD THEM ALSO I MUST BRING AND THEY SHALL HEAR MY VOICE AND THERE SHALL BE ONE FOLD AND ONE SHEPHERD
S: JOHN X.

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THE HOLY FATHER

AND THE

SOCIETY FOR THE

PROPAGATION OF THE FAITH

The Central Councils of the Society for the Propagation of the Faith, having a number of questions to treat with the S. Congregation of Propaganda, recently sent a delegation to Rome.

The delegates were welcomed upon their arrival by His Eminence Cardinal Gotti, Prefect of the Propaganda; and His Eminence Cardinal Merry del Val, Secretary of State, received them on the same day. Later on they were granted an audience by His Holiness.

Pius X. received the delegates with unparalleled kindness. He expressed his thankfulness for all the good the Propagation of the Faith does to the missions, and reasserted his desire to help the Society, also his will that it preserve its present character and organization. The delegates retired with the liveliest gratitude for the paternal encouragement and blessing of the Sovereign Pontiff.

HERBERT CARDINAL VAUGHAN
Founder of St. Joseph's Society for Foreign Missions.

ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXIX, No. 465. APRIL, 1906.

THE SOCIETIES OF CATHOLIC MISSIONARIES

X

ST. JOSEPH'S SOCIETY FOR FOREIGN MISSIONS

MILL HILL, LONDON

As the Society of Jesus is not called by the name of its holy founder, St. Ignatius, neither is St. Joseph's Society called by the name of its holy founder, Herbert Cardinal Vaughan. Nevertheless, as in the former, so in the latter, the name of the venerable founder is held in filial reverence by those who have enrolled themselves under his standard.

First Steps towards Foundation.

Less than forty years ago England had no foreign missionary college. It was on the 16th of December, 1863, that Cardinal Wiseman commissioned the Rev. Dr. Herbert Vaughan to proceed to America to collect funds to establish the first English college for training priests for missions in unevangelized heathen lands.

We are told that from the hour Dr. Vaughan became a priest, one thought only filled his mind, viz., the desire to preach the Gospel to the heathen, or to found a seminary for the training of foreign missionary priests. The first desire was not gratified, but, thank God, the second was.

Well for the poor heathen that "London was his Japan." Had he gone abroad as a missionary he would have worked well for few or many years, probably few, for he was never strong. But, at least, it would be only one man's work, whereas, through his untiring devotion

many apostolic men are now at work in the far-away foreign fields while others have gone to their reward after years of labor.

The America Collecting Tour.

It would run beyond the limits of this article to attempt to give even a brief description of Dr. Vaughan's toils and trials during his two years' collecting tour in America. The physical and mental strain of the task was very great.

In 1865 Cardinal Wiseman died, and the saintly Archbishop Manning, who, like Dr. Vaughan, was an oblate of St. Charles, succeeded him. At his request Dr. Vaughan returned to London.

✣

Lady Herbert has described the beginnings of the foreign missionary society and its college in her interesting little book,[1] a few extracts from which will not be unwelcome.

The Difficulties of Early Days.

Lady Herbert tell us: With the money he had already collected he began the work, having bought an estate at Mill Hill about eleven miles from London. On this stood a villa, which was used as the foundation of the Catholic foreign missionary movement in England. March 19, 1866, the feast of St. Joseph, was chosen as the date for the commencement of the work and Dr. Vaughan himself, with one student and one servant, took possession of their new home. What they endured during the first three years will never be known, except by those who were witnesses of their struggles. The money previously collected had been invested in land and funds, so as to guarantee a certain number of burses. But these were so few that, as the number of students increased, there were literally no means for their support. It has been well said that the true meaning of poverty is the lack, not of comforts, but of the necessaries of life; and this painful experience was not wanting to the first missionaries in the new college. Often there was not even bread in the house, until Dr. Vaughan would journey to London in a kind of cart, still kept at Mill Hill, and there beg humbly from door to door.

The Efficacy of Earnest Prayer.

Marvellous, in some instances, were the answers they obtained to their prayers. On one occasion the students came in a body and represented to Dr. Vaughan that the little dining-room, which had been used as a chapel, was too small and in-

[1] A Short History of the Origin and Progress of St. Joseph's Society for Foreign Missions, by Lady Herbert. London, St. Joseph's College, Mill Hill, where copies may be obtained gratis.

convenient for their numbers, and begged him to erect a wooden one. Dr. Vaughan replied that such a chapel would cost £200, and he had not a farthing, but recommended them to begin a novena to St. Joseph. The students did so, and on the day of its close the exact sum was received unasked, from two persons, one of whom had before refused to contribute anything. In addition to privations of all kinds, Dr. Vaughan had likewise to contend with every species of discouragement. To most men *success* is a test of the merit of any new undertaking; and when people saw all the difficulties which attended the new foundation they were almost unanimous in their condemnation of the scheme as impracticable, visionary, and the like. Dr. Vaughan might well have said, like St. Paul, that in his first trial "no man stood by him." The excessive hardships of the life and the bad quality of the food deterred many students from joining him. Still he persevered—and prayed—and better days dawned for the struggling community.

✣

The Project Before the Public.

On the 23d of April, 1868, Archbishop Manning presided at a public meeting held in St. James's Hall, London, on behalf of the new foreign missionary college. Eight bishops and a very large number of the clergy and laity attended. Dr. Vaughan gave the history and details of his work, which was then, for the first time, publicly recognized by the Catholics of England as a tie binding them to the rest of the world.

The New College Commenced.

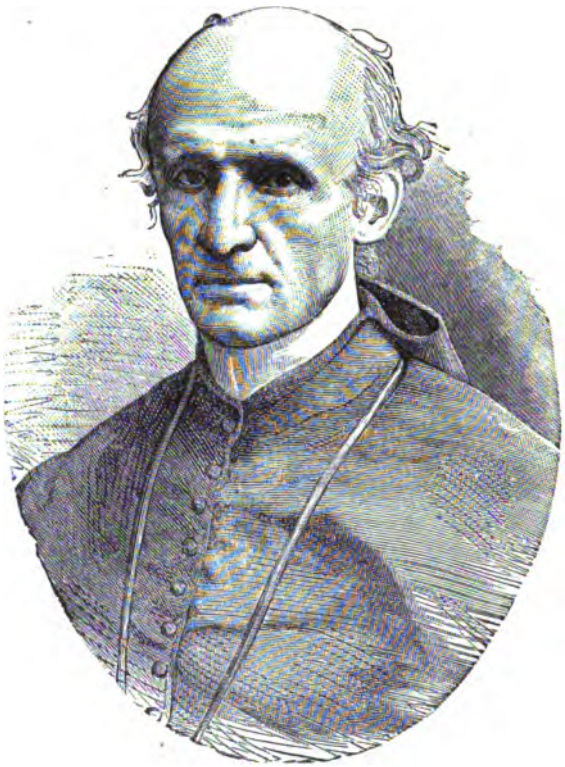
After the lapse of three years it was found that the little villa in which the work had been so humbly begun, had become too small for the growing community. It was, therefore, determined to build a college upon a magnificent site which the property afforded. Accordingly, on a bright summer's day in the year 1869, the feast of Sts. Peter and Paul, a little procession chanting litanies, wended its way through pleasant fields to a rising ground not very far from Mill Hill Station on the Midland Railway. There it paused, and after the prayers prescribed by the ritual had been recited by the Archbishop of Westminster, the first stone of the present foreign missionary college was laid.

An International Appeal.

There were no funds, however, to carry out so great an undertaking, and an appeal was therefore, made to all Catholic hearts in England, France, and Italy. Pope Pius IX. gave it his special benediction and the sum of £500 was collected in Rome

alone. Similar collections were made in Paris, in London, and in all the principal cities and towns of England.

Great enthusiasm was awakened for the work, and priests, despite their own local burdens, were most generous in allowing collections to be made and sermons to be preached in their churches, together with house-to-house visiting in their respective parishes. Finally the money was raised and the college large enough to accommodate a community



Cardinal Manning.

of seventy—professors and students—was opened free from debt on the 1st of March, 1871.

A New Church Necessary.

But without a church, it was impossible to teach men, who were afterwards to train others, the beautiful and touching ceremonies of our Catholic ritual, and so the first stone of the new church was laid by the Archbishop of Westminster on St. Joseph's Day in that same year—1871. It was completed on St. Joseph's

Feast, 1873, and consecrated at the same time the year following—1874. The material work of St. Joseph's Foreign Missionary College was, for the time, completed; although there have been some substantial additions since.

✣

Missionary Refugees Welcomed.

The first incident of interest in connection with the students occurred in 1870, when the missionary colleges of Paris and Lyons were closed and the young levites dispersed by the Revolution. Dr. Vaughan instantly threw open the college at Mill Hill to the fugitives who arrived in various disguises. The sacrifice thus made to brotherly charity was fully repaid by the spirit infused by the young French missionaries into the English college, which in his report of that year, Dr. Vaughan speaks of as "more valuable than gold or silver."

The Negroes of the Southern States.

In 1871 a special mission was assigned to St. Joseph's Society by the Holy See, in accordance with an earnest petition from the bishops of America that the Pope should send missionaries to the colored population of the Southern States. Dr. Vaughan determined to accompany his first missionaries himself, and start them in their new and arduous work. He did so, and during his stay in the States made a tour of inspection so as to ascertain what other places besides Baltimore, the headquarters, would need the services of the missionaries.

The Superior General a Bishop.

Dr. Vaughan returned to England in June, 1872, and then an event happened, which, humanly speaking, threatened destruction to the infant community at Mill Hill, i. e., the rector's nomination by the Holy See to the diocese of Salford. In vain did Dr. Vaughan protest that his work lay in his foreign missionary college. The Pope was inflexible—only decreeing that he should remain Superior General of St. Joseph's Society, and should appoint a resident rector in his stead. This choice fell on Very Rev. Canon Benoit, a man whose personal holiness and devotion to missionary work, combined with a singular sweetness and wisdom, fully justified the bishop's selection.

Dr. Vaughan was consecrated Bishop of Salford on the Feast of SS. Simon and Jude, 28th of October, 1872, that day being the anniversary of his ordination.

✣

General Chapter in Baltimore.

Before he had become entirely absorbed in the laborious duties of his episcopate he proceeded to Baltimore accompanied by the new rector of the college, his secretary, Father Gadd, and a fresh band of missionaries. A General Chapter was held in Baltimore in January, 1875.

The work in America spread so rapidly that Dr. Vaughan in 1892 proposed to separate the American negro missions from Mill Hill, and Father Slattery, an American citizen, urgently petitioned that he might be allowed to form an independent American society for the evangelization of the negroes. This proposal was carried out, and under the jurisdiction of the Cardinal Archbishop of Baltimore, Father Slattery took charge of St. Joseph's Seminary and Epiphany Apostolic College, Baltimore, which had been founded by Dr. Vaughan and his Mill Hill Fathers, of whom Father Slattery was one.

New Mission in Madras Presidency.

The next mission entrusted to St. Joseph's Society by the Holy See was in Madras. While Dr. Vaughan was in America in 1875, Dr. Fennelly, vicar apostolic of the Madras Presidency, arrived in Europe for the purpose of seeking laborers for his extensive vicariate. He applied to the Superior General, offering to set apart a special territory for the missionaries of St. Joseph's Society among the poor Telegus of his vicariate. The Superior General gladly acceded to his request, and the Guntur Mission was assigned to the new missionaries. This mission covers an area of over 5000 square miles, and has been extraordinarily successful.

Father Theophilus Mayer, one of the missionaries who had been appointed vicar general in 1882, was consecrated Auxiliary-Bishop of the Archdiocese of Madras in 1893. He died in 1900, and was succeeded by Bishop Aelen, an old Madras missionary, and founder of St. Joseph's Mission House at Roosendaal in Holland. He is now Coadjutor Bishop to the venerable Dr. Colgan, Archbishop of Madras, and under him much progress has been made.

Mission in Labuan and North Borneo.

Another mission was assigned to St. Joseph's Society by the Holy See—that of Labuan and North Borneo, the prefecture apostolic being re-established by Pope Leo XIII on the 10th of March, 1881, and committed entirely to the care of Mill Hill missionaries.

Father Thomas Jackson was appointed prefect apostolic, and, on his arrival with a band of priests in August, 1881, he established his

center of operations at Kuching, the capital of Sarawak. Thence he travelled through every part of his prefecture, enduring untold hardships both by sea and land, often insensible from jungle fever, yet always persevering, establishing missions in the different districts where he found it advisable, and greatly assisted in Sarawak by the generous co-operation of Rajah Brooke and his Catholic wife. Father Jackson resigned his prefecture some years ago. Father Edmund Dunn, the present prefect apostolic, is developing the district under his charge with great success, considering the means at his disposal.

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St. Joseph's Advocate Appears.

The chief event of the early eighties was the commencement of St. Joseph's *Foreign Missionary Advocate,* a quarterly periodical, of which the first number was issued in 1883, with Father James Russell Madan, a scholarly Oxford convert, as editor. *The Advocate* has continued ever since under different editors to record the progress of the work in the various missions of St. Joseph's Society.

St. Peter's Apostolic School.

The next year, 1884, an event of paramount importance took place, viz., the transfer from Kelvedon in Essex to Freshfield near Liverpool of St. Peter's Apostolic School. This school had been founded originally at Coedangred in Wales, whence it was removed to Kelvedon. Since its opening at Freshfield in 1884 under the rectorship of Father Henry, the present Superior General, it has made great progress. The original building, formerly a Protestant boarding school, has been added to again and again, and now St. Peter's Apostolic School at Freshfield is an imposing pile of buildings. Between forty and fifty boys are usually in residence, preparing for their higher studies at Roosendaal in Holland and at Mill Hill.

Sisters for the Missions.

In the summer of 1885, five Franciscan Sisters volunteered to go to the Borneo mission, and Father Jackson at once established them at Kuching, where they opened a girls' school which was sadly needed. Many Sisters have gone out since, some of whom have succumbed to the rigors of their new life. The survivors are of great help to Father Dunn and his priests, and we may hope that those who have gone to their reward are, through their prayers, likewise of great advantage to them.

Something About the Sisters.

This is a fitting place to write something of St. Joseph's Missionary Sisters, and it will be best written in the words of Dr. Vaughan, spoken at the obsequies of the first "Good Mother," who died at Blackburn on the 24th of August, 1890, and whose mortal remains rest in the Sisters' Cemetery at Mill Hill. Dr.

VERY REV. F. HENRY.
Superior General of St. Joseph's Society.

Vaughan, then Bishop of Salford, celebrated the Requiem Mass, at the conclusion of which he said: "We have assembled here for more than one reason around the remains of Alice Ingham, Mother Mary Francis, the foundress and first Good Mother of St. Joseph's Foreign Missionary Sisters of the Sacred Heart. These remains have not been brought from Blackburn simply to be buried; they have been

brought here because Alice Ingham was the foundress of a Congregation of Missionary Sisters, who are united in the closest manner to St. Joseph's Foreign Missionary Society. It is fitting that she, at least, should be interred at our Mother House at Mill Hill. God seems always to have united devout women to the great works which he accomplished through the ministry of His priesthood. He united them to His own great work of redemption and evangelization; and it has ever been so in the history of the Church. When St. Joseph's Society was founded some twenty-four years ago for the evangelization of the heathen nations, there was no immediate intention of creating an auxiliary congregation of women; but as time went on God made His will known, and in unforeseen and providential ways He brought about the institution of a Congregation of Missionary Sisters."

Great Increase in Numbers.

The first "Good Mother" was the instrument chosen by God. It would take too long to tell of her early struggles and trials. The grain of mustard seed sown by her in 1877 has increased and fructified and the congregation now numbers over one hundred professed Sisters serving in the various colleges of the Society, in several convents in Borneo and in St. Joseph's Home Patricraft, Manchester, which is the noviciate. The rule is based on the Franciscan, and the congregation is to St. Joseph's Society, what the Sisters of Charity are to the Congregation of the Mission founded by St. Vincent de Paul.

Admission of Lay-Brothers.

The year 1875 witnessed a new and important development in the work of the Society, viz., the admission to Mill Hill of candidates who, while they do not aspire to the priesthood, give their labor to further the objects of the Society, as lay-brothers, each according to the measure of his abilities. As St. Joseph rejoiced to provide for the wants of our Divine Lord during the years of His preparation for His public ministry, so do these lay-brothers delight in devoting the labor of their hands to the temporal welfare of the Society.

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Mission to the Maoris of New Zealand.

In 1886 a new field of labor for St. Joseph's Society was opened by undertaking the Maori Mission in New Zealand at the desire of the Holy See, and at the request of the Bishop of Auckland. This entailed the loss to the college of Father Madan, who, as editor of *St. Joseph's Advocate,* had done such great and good

work, and raised it to a high rank among Catholic periodicals. On the 22d of December, 1886, he and his fellow missionaries, under Father Becker as Superior, arrived at Auckland, and were warmly welcomed, not only by the Bishop, but by the faithful Catholic Maoris, who had kept the faith for many years, and were indeed rejoiced at the arrival of priests among them once more. "We were dead and now we are alive!" they exclaimed—"we were lost and now we are found!"—while they vied with one another in giving the priests every kind of food, and in helping to build their houses and chapels. In fact, in no other mission has there been such hearty and grateful appreciation of the services of the missionaries, and such earnest and self-denying efforts to help them in their labors. Father Lightheart, the present Provincial, speaks of the Maoris as the best type of aborigines he has met.

Missions in Northern India.

In 1887 another work was entrusted by Propaganda to the Mill Hill Fathers, which was the Mission of the Punjab in Northern India, to which were attached the hitherto untried fields of Kashmir and Kafiristan. One of the most energetic of their number, Father Daniel Kilty, who had been stationed at Leh, the capital of Ladak in Kashmir, had just mastered the difficulties of the native language, when it pleased God to take him to Himself on the 23d of April, 1889, after only two years' labor in this arduous Mission. On the 30th of June in the following year, Fr. Henry Hanlon, now Vicar Apostolic of the Upper Nile, took his place in the Kafiristan Mission. The Prefect Apostolic of Kashmir and Kafiristan is Father Dominic Wagenaar.

St. Joseph's Mission Houses.

In 1890 the Bishop of Salford went to Holland to complete the arrangements for the erection of a new Foreign Missionary College in connection with Mill Hill. A suitable site was found at Roosendaal and the plans given for the building. The work of superintending this new establishment, St. Joseph's Mission House, was entrusted to Father John Aelen, one of the Fathers of Mill Hill, who, as already stated, had been on the mission in Madras, and is now Coadjutor Bishop of that Archdiocese. A similar foundation was undertaken a little later by Dr. Vaughan in the Tyrol, where a house for students was purchased at Brixen, which has recently been replaced by a spacious college. There are now, therefore, three preparatory colleges to feed the Mother House at Mill Hill, where the final studies in theology are made.

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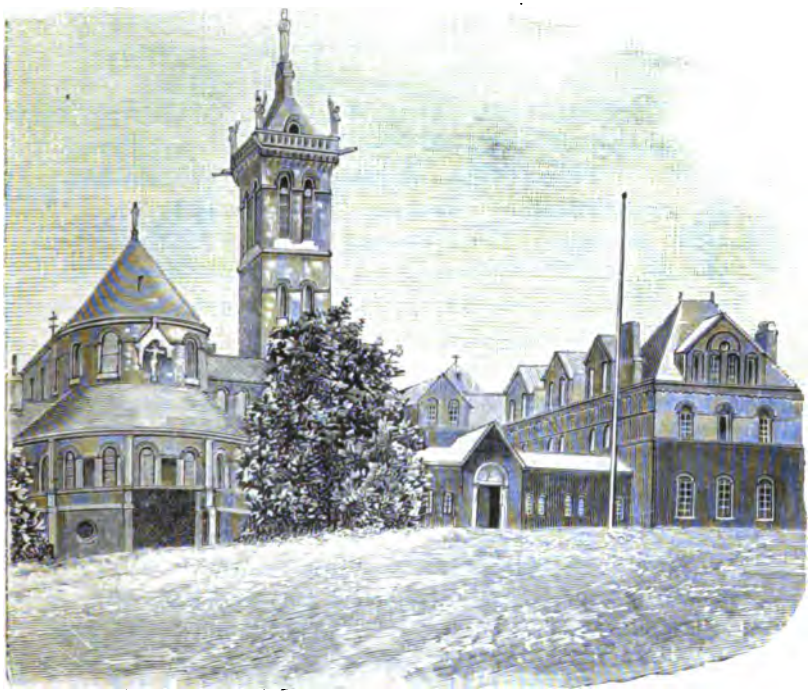
After Five and Twenty Years.

The Silver Jubilee of the Society was celebrated at Mill Hill on the feast of St. Joseph, 1891, where the Bishop of Salford, Superior General, and a large number of people interested in the work attended.

"What shall we say," wrote *St. Joseph's Advocate,* "of the man who alone under God has borne the weight of this great work on his shoulders? Far be it from us to speak on such a theme; but at least we may



ST. JOSEPH'S SEMINARY FOR FOREIGN MISSIONS, MILL HILL, LONDON.

listen to a venerable and loving voice, the voice of his Eminence Cardinal Manning: 'St. Joseph's College,' said he, 'owes its existence to the zeal, the devotion and the self-sacrifice of one man, Herbert Vaughan. He has done for the Church in England that which no other man has done. He has supplied to the restored Catholic Church in this country that which it did not before possess—a beautiful college destined to train priests for the foreign missions. The work was founded by him after much toil and many voyages in North and South

America; and the church and college have been built, I will say, by the fidelity, devotion of that one man.' When some one on the occasion of this very Jubilee, said to Dr. Vaughan: 'You must to-day see of the travail of your soul and be satisfied,' he replied, 'Oh, I never think of what has been done, but of the vast amount there is still to do.'"

The Superior General an Archbishop.

The following year, 1892, witnessed the death of his Eminence Cardinal Manning, and the elevation of Dr. Vaughan to the Archbishopric of Westminster. It also brought the sorrow of the death of Canon Benoit who had been rector of Mill Hill since Dr. Vaughan's appointment to the See of Salford. The news of his death caused inexpressible sorrow, not only to the whole community of the college, but likewise to the Fathers on the missions to whom he had been the tenderest father and guide. Those who knew him intimately, who lived with him, and saw his daily saintly life can alone have a real estimate of the irreparable loss which the whole Society suffered by his death. He was succeeded by Father Henry, who had for many years been rector at Freshfield, and who has most ably carried out the work so well begun.

In 1894 another new field was opened to the Society when Propaganda decided to create a new vicariate apostolic in Central Africa and to entrust it to the Mill Hill Missionary Fathers. In consequence thereof Cardinal Vaughan recalled Father Hanlon from Kashmir to take charge of the new mission. He was consecrated in Rome as titular bishop of Teos and vicar apostolic of the Upper Nile in November, 1894. The Bishop set out for his new vicariate in May, 1895, accompanied by only four priests, of whom two, alas! have died. There are now more than thirty priests laboring in Uganda and Usoga.

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The Society's Progress and Prosperity.

For many years the Society has grown and prospered, its various missions and college showing a constant increase of usefulness. It is supported by the Society for the Propagation of the Faith and the offerings of the great-hearted Catholic people of England. No words suffice to praise in an adequate degree the members of the Council of the Society; the good Sisters of the convent of Perpetual Adoration, who supply the missionaries with outfits of vestments, etc.; and the larger number of men, women and children of all ranks who have contributed according to their means year after year. The zelators, who, in

addition to money, give their time in collecting for the Society, are to be credited with much of its success.

A Great Heart Stilled by Death.

In 1903 occurred an event which saddened the hearts of all, the death on the 19th of June, the Feast of the Sacred Heart, of Herbert Cardinal Vaughan, the Father and first Superior General. Those at home who could see the inroads of the malady which was to prove fatal were not surprised when the end came. But those abroad who remembered the imposing presence of the good Cardinal who had placed the holy unction of the priesthood on their hands, thought he had many more years before him. They hoped he would see the years of his illustrious predecessor Cardinal Manning, if not the years of Leo XIII., who so soon followed him to his eternal home. The news of his comparatively early death dashed their hopes to the ground and came as an unexpected shock. The knowledge that he died at Mill Hill and that his venerated remains rest there, helps to soften their grief. Remembering his words: "Oh, I never think of what has been done, but of the vast amount there is still to do," may we not believe that this is his message to those who remain?

"If I should die, and leave you awhile here, be not like others so undone, who keep long vigils by the silent dust and weep. For my sake, turn again to life and smile. Nerve thy hand and trembling heart to do something to comfort weaker hearts than thine. Complete these dear unfinished tasks of mine, and I, perchance, may therein comfort you!"

MISSIONS IN ASIA

VICARIATE APOSTOLIC OF SOUTHERN SI-CHUAN

The vicariate apostolic of Southern Si-chuan, as its name indicates, comprises the whole southern portion of the large province of Si-chuan. Forty-five missionaries, assisted by numerous native priests and about 100 catechists, attend the 300 Christian settlements of this vast mission which has been under the jurisdiction of Bishop Chatagnon for twenty years.

LETTER OF BISHOP CHATAGNON, P. F. M.,
TO THE SOCIETY OF THE PROPAGATION OF THE FAITH.

SUI-FU, October 8, 1905.

Three years ago, before returning to my mission, I promised to write to you oftener; and, surely, no work is more worthy of encouragement and co-operation than yours. The interests of our missions and gratitude, not to speak of the glory of God, demand it of us. My experience with you is the same as with God, to Whom promises were made that were never kept.

I shall give you a short extract from our report for 1904-1905. The middle of the year, June, July and August, the months of the hot and rainy season, is our vacation time. During these three months, and somewhat longer, Protestant ministers leave their posts to go to the mountains. Omei, situated in the center of our mission, is one of their favorite resorts. Catholic missionaries cannot enjoy this luxury. They generally stop traveling during the summer season to give missions, but always stay among their flock ready to attend the sick and administer the sacraments to those who stand in need of them.

It is also the time for submitting accounts. The financial reports are made during the general reunion for retreat, but the statistics for the administration of the sacraments are sent to me in July. This year all reached me—an extraordinary occurrence. Owing to the defects of our primitive mailing system, sickness, and the long distances,

several reports are usually missing. It is easier for me to communicate with Pekin and even with Paris or New York than with some of my priests.

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This year, a more exact census of the mission was taken. We do this every five years, but have been prevented by persecution, now twice in succession. I was beginning to fear that God's anger had been aroused and that He wished to punish us as He punished David for numbering his people. Seeing our good intention, however, He has bestowed upon us His favor.

The undertaking was perfectly successful; despite the frequent persecutions of the last few years, our flock has become larger rather than smaller. There are, at present, 24,000 Christians in Southern Si-chuan, so we are somewhat consoled for our tribulations. God, in His power and mercy, turns the evils of persecution to His glory, as He makes the most contrary events conduce to the salvation of souls. For the few rare defections of lukewarm and scandalous Christians, He has given us a large number of fervent and brave neophytes. Last year we recorded 2400 baptisms of pagan adults and 20,000 children in danger of death. The movement has not abated. New countries are opening to the propagation of the faith and several thousand catechumens are preparing for baptism, if God grants us His peace and His grace.

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Missionaries are obliged not only to instruct and baptize pagans, but must also care for old Christians. Thirty priests, engaged in active ministry, heard 60,000 confessions and gave communion to 52,000 souls this year; all this work was not done at their own ease in churches (some districts have not even a church), but while traveling through cities and across a country more extensive than Texas. It is, at most, only twice a year that each missionary can visit his district and that most of our Christians can approach the sacraments. You see that they are not spoiled by the abuse of graces. Happy are they who receive the last sacraments which so many dread, although often through them health is restored. Many souls are deprived of these consolations because of the distance and scarcity of priests, though these never grow faint-hearted in face of the distance, fatigues, or dangers by the way. As the priest is always most earnestly desired, he is always received with joy. He has no trouble in arousing a willingness to receive extreme unction and holy viaticum; he is rather obliged to

repress the importunity of neophytes who ask for the last sacraments when they are not seriously ill.

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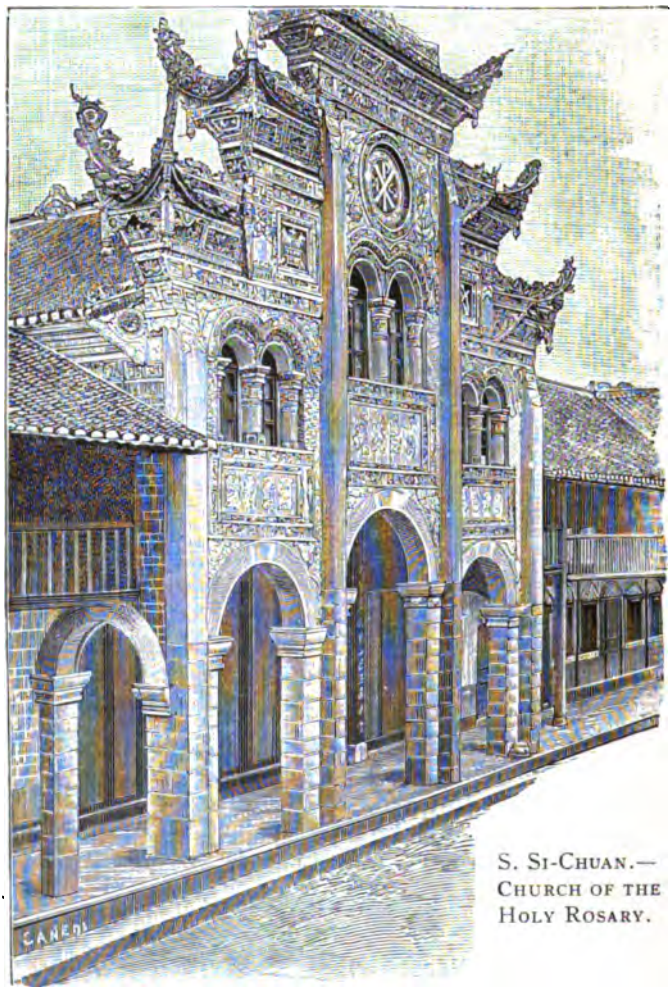
If the care of the faithful is laborious, that of the pagans who re-



S. SI-CHUAN.—CHURCH OF THE HOLY ROSARY.

quest to be received into the Church is still more so. Frequent visits must be paid to them and the children require the most careful attention. A missionary belongs to all, to pagans as well as to Christians, and, like the shepherd in the Gospel who left the ninety and nine sheep in the fold to seek the one that had strayed, he must sometimes neglect his Christians a little to look after the pagans. There is great advan-

tage in bringing the faithful together in one community; it makes the priest's work much easier. It often happens, however, that the faithful are dispersed and live far away from any Christian settlement. We must, therefore, multiply schools, establish new residences and build new churches, all of which necessitate great expenditures.

We established several new residences this year. The principal two are in the cities of Tsinyen and Mapien. The latter is situated in the mountains amidst the Lolos.

Mapien is not a large city, though it is more than a sub-prefecture. It is rather a camp intrenched amid barbarians. Nevertheless, it is a post worthy of occupation. Not to speak of the pagans who called us to these mountains to convert them, it is an open door to the Lolos and a place of refuge for the many Christians of the province who are drawn thither by the commerce with the Lolos and find themselves beyond the pale of all religious help. The city was destroyed by a flood three years ago, but has since been rebuilt.

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Finally, the work so important for the future of any mission, the formation of a native clergy, has been the object of our particular solicitude. Without incurring too great an expense, we have doubled the number of students in our seminaries, which gives us more freedom in our choice of men. Those who are not admitted to the ranks of the clergy serve as catechists or school teachers and render the greatest service to us. Instead of two missionaries, four are now occupied with this work, not including several former students who are engaged as tutors. A missionary also superintends the Brothers' school for pagans and Christians who desire to learn the foreign languages and follow the science course, and the Sisters' school, the teachers of which also have charge of a hospital for natives and foreigners. Some missionaries also have charge of homes for the aged, dispensaries and other institutions, not to mention the schools and catechist classes which every missionary is obliged to open in his district. You see there is plenty of work to do and missionaries must multiply themselves to be equal to the demands made upon them.

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Fortunately, last year, we enjoyed comparative peace. There was but one alarm in March, an uprising in the sub-prefecture of Rien-oui, which is in the center of our mission. The Boxers, who are very numerous in our quarters, where many of them settled, re-formed their bands on the occasion of an increase of taxes. One band even besieged the sub-prefect in his city. He had no trouble in repulsing his assail-

ants; but, in turn, having made an attempt to dislodge them from their stronghold, was repulsed with some loss. This victory roused the courage of the rebels who began to pillage and devastate the country around.

In a few days all the brigands and their sympathizers, who are numerous in China, came from the surrounding country and thus increased the marauding bands. The sub-prefecture of Yun-hien and even the prefectures of Sui-fu and Riatin were threatened. The missionaries of this district who had gone to the mountains to visit their flocks were warned by the mandarins to provide for their safety and return to the city. One only, my vicar general, Father de Guébriant, was not warned in time and incurred some danger. Thirty Christian families were robbed. Only one Christian was killed. The movement was not directed against the Christians, but against the government. That is why the pagans suffered as much, if not more, than the Christians. As soon as the viceroy learned of the attack upon the subprefect of Rien-oui, he sent regular troops that defeated and dispersed the rebels. In April, order was restored. This is the only attempt at any uprising that I know of in our mission or in the whole province.

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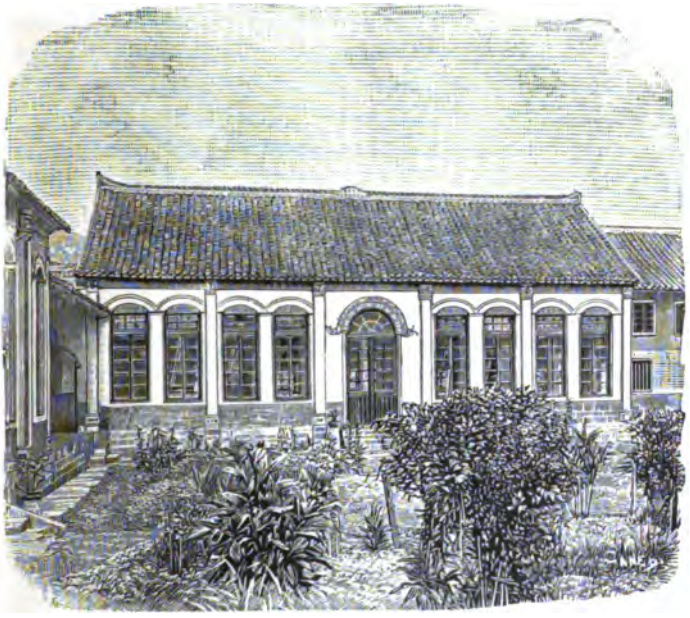
For three years we have been living a little more peacefully. It is the longest term of quiet we have enjoyed since 1895 when the persecutions began. We hardly expected this relative peace, especially after war broke out between Russia and Japan and battles were fought on Chinese territory. He who checks the fury of the waves has subdued the horrors of war and held other nations ready to throw themselves into the contest. The telegraph announced to us that peace had been concluded. What is to be the issue? It is not easy to foretell the future after a war which has baffled all human foresight. What is certain is that European prestige has been diminished. The influence of Europe has been considerably weakened in the whole Orient and particularly in China. A small people, the neighbor of China to which it had been subject, has laid down the law to a great European power, after having vanquished its armies and destroyed its fleets, and shall the great Chinese Empire be brought to terms? Thus the Chinese reason with themselves.

The Chinese seem to understand that they can conquer the Europeans only by imitating the Japanese who took from western civilization the arts and sciences which made their strength. That is the reason for the infatuation for Japan. Large numbers are seeking instruction in their schools and Japanese teachers are called to take charge of Chinese institutions of learning. Everywhere, even in the

most remote provinces, schools are organizing on the model of those in Europe and Japan. Improvised teachers who know a few words of a foreign language pretend to teach all the languages and all the sciences. Even with all this so-called progress, it is doubtful if any result will come from their efforts. The leaders are giving the command, no more massacre of foreigners, no more pillage. Victory must be gained in open battle, as did Japan. But the Chinese are not the Japanese. Moreover, an immense population like that of China does not act or transform itself like that of Japan. In short, God alone knows,



HOSPITAL AT SUIFOU.

in what this movement will end. Let us hope that He will turn all to His glory and the salvation of souls.

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In the meantime, God continues to send diverse scourges, ministers of His justice to prepare the ways of His mercy. Sometimes war and famine desolate a province; sometimes fire destroys one of the populous cities so lightly built up of wood and paper.

Last year, a veritable deluge destroyed the half of our mission. In the beginning of August, in the midst of the rainy season, when the waters of the great Blue river reach their greatest height, during the night of the eighth, from six o'clock in the evening till six o'clock in

the morning, the waters rose more than thirty feet above the usual high water level. There had never been a like flood within the memory of the oldest inhabitant. Sui-fu, which is built in a plain between the Blue river and its largest tributary, the Min, was almost submerged. A large part of the immense suburb on the west was swept away. The frightened mandarins closed the gates of the city to keep the water out. This was a great misfortune to the sufferers; unable to scale the walls, they were drowned in large numbers. Fortunately for the inhabitants of the city, the walls resisted the pressure of the water. However, outside the city, nearer to the river, there were large emporiums of trade with an enormous floating population engaged in traffic with the much frequented port of Sui-fu. A few succeeded in saving themselves on the boats which were torn from their moorings or were drifting with the current. The largest number, however, and no one knows how many, were swept away or buried beneath the ruins of their houses. An English gunboat was anchored in the harbor and was exposed to great danger during the whole night, as the waters carried with them all kinds of débris, houses and immense trees torn up from the banks of the river. The commander told us afterwards that he was in great dread for two days, fearing to close his eyes lest his vessel might be carried off to sea or shattered by the débris.

I myself was not in the city that night, but on a hill back of it on which our little college is situated. We were in no immediate danger from the flood, but the violence of the wind and rain kept us from sleeping. The next morning at daybreak, it seemed as though the surrounding country were a sea and Sui-fu a floating city. The whole mass of water fell within a radius of twenty-five miles around Sui-fu. Twenty-five miles above that limit there was no sign of a flood. This fact is extraordinary. In these parts, during the rainy season, we often see a waterspout breaking in the narrow channel of a small river, causing its waters to rise and carry off villages and even small cities. Three years ago the city of Mapien, situated in the mountainous region to the west of Sui-fu, was half destroyed by a small river scarcely navigable at its mouth. This feat of the little stream made a great sensation, especially as the mandarin and his guard-house were carried away; the mandarin was saved only with great difficulty some distance below the city. Half of the inhabitants were drowned and the Min river bore their bodies down to Sui-fu. The guard-house was filled with prisoners, as is usually the case; all saved their lives, excepting those in chains and those in cages, which are usually put before the entrance of the guard-house to serve as an example.

The city has been rebuilt and, as we have said, we have been able to establish ourselves there.

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Father Breuil wrote to me the day after the flood from Ya-tu-kan about fifty miles below Sui-fu (Ya-tu-kan is a small city where we have a flourishing mission):

"I arrived here the day after the flood and hardly recognize my surroundings. Half the town has been swept away and the other half has been flooded and is in ruins. The buildings of the mission were not spared. There is no vestige of the dispensary of the Holy Childhood nor of the church. All that is left of my residence, which was built on a little more elevated ground, is the roof supported by wooden posts driven firmly into the ground, and which is threatening to fall at any moment. The altar, the furniture of the house, cupboards, tables, chairs and benches have all disappeared.

"I commenced by examining the ruins to see what could be repaired and preserved; then I set to work to clear the ground of the sand, stones and mud which the water had deposited. The débris was over three feet high. Among the rubbish I found some of my furniture, but in what a condition! The sight is the same in all parts of the town. The inhabitants seeing the water enter their houses withdrew in the morning to the garret; at noon, they took refuge on the roof with their most precious belongings; but later on, they were obliged to flee for their lives, leaving their goods behind, as the lifeboats carry no freight. All the Christians are ruined. I have tried to provide for their most urgent necessities. The viceroy has sent about $2200, but what is that for thousands of starving creatures? It will hardly give a grain of rice to each one."

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As for the mission, its losses are great and must be repaired just at a time when its resources have been drained by the building of the many schools required for the pagans anxious to become Christians, by the construction of new churches and residences necessary for the extension of our holy religion and by the increased number of students in our seminaries. I have not the courage to ask for help when so many demands are made from all quarters of the earth upon the charity of the Catholics in Europe and America. Nevertheless, as alms never impoverish, but are rather the source of greater blessings, I shall say to the members of the Society for the Propagation of the Faith as well as to the Catholics of the entire world, in the words of St. John of God: "Help yourselves by helping me."

MISSIONS IN AFRICA

VICARIATE APOSTOLIC OF DAHOMEY

The vicariate apostolic of Dahomey is mourning the premature death of its first bishop, Rt. Rev. Mgr. Dartois. The principal stations of this large mission are Agone, Ouidah, Athieme, Grand Popo, Zagnanado, and Abomey. In no other part of the world has apostolic labor been more efficacious and beneficial during the last years of the nineteenth century than in this barbarous country. For many centuries, and even in our own times, human sacrifices were offered in this land and human blood was shed in torrents at regular intervals

The Mission of Adjara

LETTER OF FATHER ADRIEN BAUZIN, L. A. M.

Foundation of the Mission.

Toward the close of the year 1901, Father Bel took his traveler's stick and wended his way to Adjara, an important village about six miles east of Porto Novo. Bishop Dartois, our lamented vicar apostolic, had given him the order to found a station.

We are permitted to think, and even to believe, that Satan and his acolytes were not pleased with the undertaking.

An experienced missionary, the old priest selected a site on the side of the high road for the building of the future mission. It is always prudent for a missionary to establish himself close to a public market. Adjara is the second, if not the first best market town of Dahomey, and natives and foreigners are here supplied with food at a reasonable cost.

Father Bel, on his trip to Adjara, carried a bag, whose contents consisted only of good-will; a very good thing to have, but not sufficient for all demands. It is also very well to be provided with another bag containing some few dollars, and Father Bel's purse was about in as pitiable a condition as mine. However, God provided.

Toffa, the king of Porto Novo, made a gift of the ground, and a

Spanish merchant, Mr. Joachim Gonzalves Garrido, generously contributed toward defraying the expense of constructing the first building which served at the same time as the missionary's residence, the home of the native school teacher, sacristy, chapel and children's dormitory. A few months later an assistant, Father Gesliner, the present superior of the mission of Reton, arrived, and it became necessary to build another house. The two brave missionaries did not spare themselves. To the great astonishment of the natives, they played the successive roles of mason, carpenter, plasterer, painter and I know not what more.

After constructing the first buildings, the Fathers applied themselves to gather children for the schools. In these parts, we must begin with the young, as adults are almost hopeless cases. It is superfluous to say that the priests' work was rather hard at first; nevertheless, they succeeded in getting fifty pupils together. The buildings were constructed, the school founded and the mission of St. Joachim of Adjara established. *Deo gratias!*

Population.

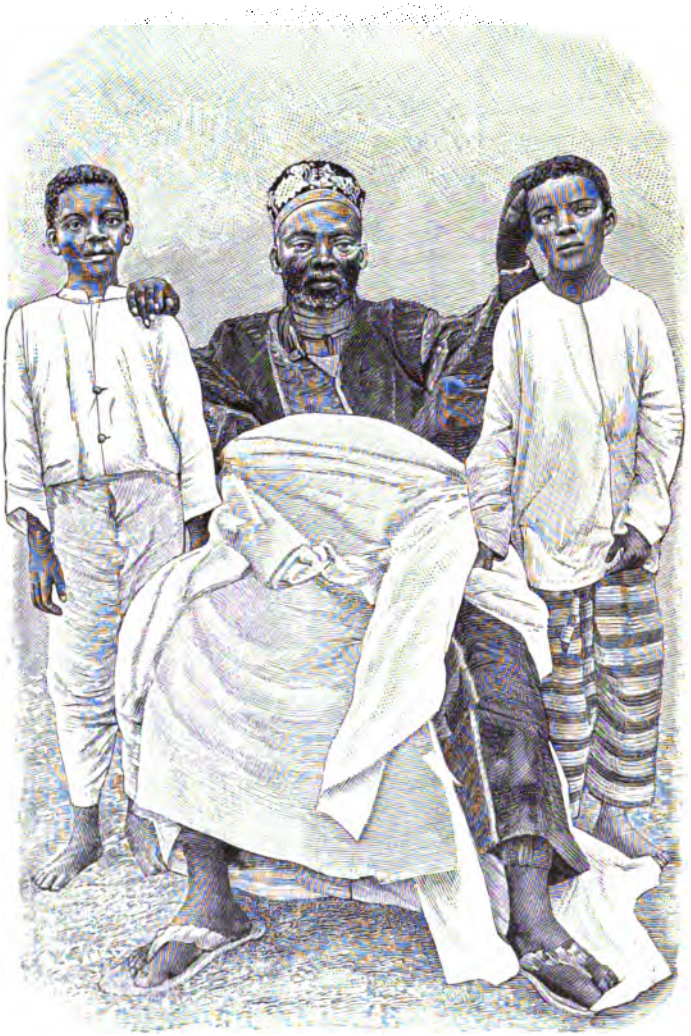
The population of Adjara is of Dahomeyan origin. The language is a dialect derived from the Dahomeyan; but compared to the pure tongue spoken in Abomey and Ouidah is nothing more than a patois. Moreover, many nago words are in common use, owing to the frequent intercourse of the people with the inhabitants of Porto Novo where nago is spoken by nearly all the blacks, and with Tagos, the capital of English Benin, where nago is the only idiom.

The people of Adjara have preserved their original warlike character. All wear a poniard suspended from their belts in a scabbard. They never go out without their clubs, the ends of which are furnished with an ominous looking iron ring calculated to inspire respect. These clubs, needless to say, are used on the slightest provocation.

If they are of a warlike nature, for justice sake we must say that they are rather industrious for blacks. Few parts of Dahomey are so well cultivated as the district of Adjara. There is hardly any waste land and the region is rich in palm oil trees. The fruit is carefully harvested and large quantities of oil and nuts are shipped to Porto Novo from December to May.

The culture of the palm oil tree is very remunerative. To say of a black that he has many palm oil trees is to call him rich; or, as one of the boarders at the mission expresses it "that he has much of everything." Of course, the owner of many trees does not work himself. Labor is performed by slaves. There is also another class of work-

men. If a native is in need of money he applies to a rich neighbor for the loan of the required sum. If the request is granted, the debtor,



THE KING OF ADJARA (DAHOMEY) AND HIS TWO SONS.

according to the custom of the country, works for his creditor every five days until the loan is paid back.

✣

Family life in Adjara differs very little from that of all African

tribes. Like their fellow countrymen, they are polygamists. Young girls are bought when quite small. At first they are sold for about twelve dollars. If the future wife is placed in the home of the fetichist a year or two, the intended husband pays all her expenses. If there is a feast, he gives her garments and strings of pearl that bind his promise. In the end he is obliged to spend so much before the young girl attains womanhood that, in many cases, a man gives to parents or in presents to different members of the family a sum amounting to $100 or $120.

I cannot enter into all the complications of such bargains. The details would fill a large book. Once she is married, she works like a drudge and must provide for herself. At rare intervals, and whilst she nurses her children she receives a few cents. All the care of the family devolves upon the mother. The father eats alone, and until his appetite is satisfied, no one in the house dare say that he is hungry.

I pass over in silence the rivalries and jealousies existing between wives of the same man and children of different mothers.

Compare such family conditions with those of civilized countries and you will thank God that you are the child of Christian parents.

✣

One word as to their funeral rites. The blacks first bury their dead in their huts.

One year after death the grave is opened, the head taken out, put in a pot and re-interred in the hut. Then only is it reported that such or such a one has died. Friends come with a downcast mien to offer their condolences to the bereaved family. The qualities of the deceased are eulogized. Think what a brave man he was! To drown their sorrow, bottles of anisette and tafia are passed around. One or two pigs are killed and roasted. In the evening, a feast is held enlivened by the firing of guns.

The people of Adjara, however, do not believe that death is the end of all. They will tell you in all earnestness that their dead have gone to the house of God. The existence of God is known to them. His name "Djie-hone" is often on their lips, but unfortunately that is all.

✣

Fetiches and Fetichists.

I have just said that the blacks of Adjara believe in the existence of God; but they render Him no homage but that of using His sacred name in vain as often as possible. A native will tell the greatest lie without blushing and say: "God knows that I am speaking the truth." In the course of time, no one believes

anything they say; prudence dictates the greatest caution respecting any of their statements.

✣

The blacks believe that God exists, but the fetichists, the theologians of the country, proclaim that He does not interest Himself in His creatures. As one of them said to me, "God has created the fetichists to watch over us." If any one is sick, a fetichist is sent for; he consults his fetich which suggests the necessary remedy.

The devil is cunning. He has understood how to lead this people entirely away from God and still leave them a certain knowledge of Him.

The list of the names of all the fetiches is long. There are different kinds for all occasions; for sickness, marriages, births, and I know not what. Some give money, others furnish poisons to get an enemy out of the way. One fetich is stronger than another and jealousy often reigns in their Olympus, as the little story I am going to tell proves. The incident occurred only a two-minutes' walk from the mission.

✣

The greatest fetichist of Adjara, Zozonon, which name signifies the fetichist of Zozo, conceived the idea of covering the three huts of his fetich with layers of zinc. A subscription was immediately begun. A large calabash was set before the place where the fetich was kept and all the natives devoted to its worship dropped their offerings into it. All copper money was refused; only coins like dimes and those of greater value were accepted.

Zozonon sent to Porto Novo for carpenters, and in eight days the fetich Zozo had his three temples covered with metal. The walls were coated with whitewash and coal tar. The dedication ceremonies were magnificent. There was an abundance of tam-tams, dances and tafia. No feast can be held without tafia. All the people were happy, the fetich declared itself satisfied with the work and promised much butter to its adorers.

Unfortunately, close by the place where Zozo is adored, another place is dedicated to Donon who, it seems, is the brother of Zozo. Donon, who is more modest, has but one temple with a roof of palm leaves, whereas Zozo has three, whitewashed, clean and covered with zinc. What a crying injustice!

Poor Donon! All the blows of the hammer which he heard the carpenters strike in working for his brother made him sick at heart. Finally, after waiting patiently for a few days to see if nothing would be done for him, he resolved to have justice.

This is how he proceeded. During a very dark night, he came to the place where he is adored, crying out, howling and yelling. "How is it," he said, "three beautiful huts have been built for Zozo and I, his brother, have only one!"

Transported with rage, he tore up the bamboos which supported the palm leaf roof, broke them and scattered the leaves about. A little more and he would have overthrown the hut altogether. Finally, after having scattered the traces of his anger around, Donon withdrew.

QUARTERS OF THE GREAT FETICHIST ZOZONON.

The next day there was great excitement. The fetichist of Zozo who is likewise the fetichist of Donon, was consulted. What could be done? In the first place, to appease the fetich fifteen chickens were offered in sacrifice and hung in a circle around one of the large trees near by. Then the proposition was made to begin a second subscription to buy zinc plates for the temple of Donon. His adorers, however, timidly declared that they were too poor for that. They willingly consented to give more chickens, but money they could not, for "they had none."

The hut was rebuilt with great reverence and devotion. The roof supported by magnificent bamboo was covered with beautiful palm leaves. Donon was forced to be content. Since then, I do not know whether he has had the slightest desire to demolish his hut again.

I am sure that you surmise the truth of this little story. In re-

lating the incident I may be giving scandal, but I trust that no one will ever tell the great fetichist Zozonon in what opinion he is held. That might hurt his feelings, as we are good friends and he has placed one of his sons at the mission.

The following is the generally accredited explanation. The first subscription was so successful and so far above the actual expenses that Zozonon kept the surplus for his own use. His greed excited, he conceived the idea of making the same collection to repair the hut of Donon, whose fetichist he likewise is! ! !

✣

All the fetichists try to see how far they can play upon the credulity of the people. One example among a thousand will suffice. There are fetichists who pretend to have the power of preventing the fall of rain. This year the rains were a little late. The natives resigned, said: "The fetichists are preventing them."

If any one wants to give a feast lasting several days, to insure good weather, he applies to the fetichists that command the rain not to let any fall during that time. And, do you know, these honest men charge the modest sum of forty dollars for the favor, not including their part of the feast and tafia? It took me a long time to believe this, but I have heard it attested by so many natives that I must accept it. Forty dollars to prevent a rainfall, when there is no indication of any is a pretty high price.

Let those who will, doubt; all that I know is that if there are men sufficiently cunning to devise such rascality there are others simple enough to believe them.

If, by chance, any rain falls these "honest" fetichists are, by no means, nonplussed. They simply say that some one has offended the fetich and to appease it, a chicken is killed; then, sooner or later, the rain ceases.

Conclusion.—Hopes. As you see, the mission of Adjara is established in a fetichist center. One need not live here very long to find it out. Hardly a day passes that a band of fetichist women, painted red, their arms and necks decorated with cowry, does not go by the mission. All are conscious of their part. Their spirit of recollection is perfect. One would think they were Carmelites making their particular examination of conscience. They march along in file day and night, singing words unintelligible to the uninitiated. Every one allows them free passage. During the market days they take whatever they want from the stands and nobody objects.

There is no illusion in the matter. The conversion of these people

will be very difficult and take a long time. The devil will not give up his prey without making resistance; but I am confident our Lord does not descend to earth every day in vain. The children that attend school are already much changed; and still, nearly all of them have spent one or two years at the schools of the fetichists. Two of them have been brave enough to baptize their baby brothers in danger of death. I trust others will be as brave in similar cases.

✣

I rely upon our school children to help me in the conversion of several members of their families. If I had more children my hopes would be even greater. But when a child wants to come to school and the parents consent, it becomes a charge of the mission. During last May, two children came to us in this way; and, as my budget is so very meager, I see myself compelled to proportion my expense to my resources.

If some charitable soul desires to interest itself in the new mission of Adjara, it is assured of immediate recognition. We will repay the alms by fervent prayers which, I am sure, God will hear.

✣

Beloved readers of the ANNALS, you will say my letter closes as those of all missionaries do. That is very true. But I am the more persistent, as I am not begging for myself, but for our beloved Lord. There is so much to do in the mission of Adjara. For instance, we are not yet able to have the Blessed Sacrament with us. The Holy Sacrifice is offered in the school-room which, at night, is converted into a dormitory for the children.

For two years, I have been cherishing the desire to build a modest, though suitable, chapel for our Lord. When a missionary acts for his Divine Master he becomes more ambitious. It saddens me to think we are deprived of the happiness of having God with us in the mission. May the readers of the ANNALS remember that on the day of judgment He will say to them: "Come, beloved of my Father, possess the kingdom of Heaven; I was poor and you clothed me; I was hungry and you gave me to eat; I was without a home and you built me one."

And the blessed will answer: "Lord, when did we clothe you? When did we give you to eat? When did we build a home for you?"

And our dear Lord will say: "When you sent alms to poor Father Bauzin to help him build a chapel for Me to bring up these children from Adjara in My religion and sent him the help to spread the words of the Gospel and sow the good seed."

Ah! that happy day for the members of the Associates of the Propagation of the Faith and for myself!

NEWS OF THE MISSIONS

EUROPE

The New King of Norway

The following is an extract from a letter of Bp. Fallize, vicar apostolic of Christiania:

"Our new king, being in Rome during the month of December, 1904, presented his respects to Pius X. He remembered his visit and never before since the Reformation has it been known in Scandinavia, that a king has notified the Holy See officially of his accession to the throne and communicated the reply of the Holy Father to the press.

"Being in Rome and unable to reach Christiania in time, I telegraphed my congratulations to the royal couple the day of their triumphal entry. The king sent an affectionate message in reply. All this proves how much our holy church has gained in esteem in this country, where priests were banished as late as 1845 under pain of death. God be praised!"

ASIA

The Delegate of the Holy Father and the Emperor of Japan

Father C. Ferrand, director of institutions for the young in Tokio, writes November 23:

"On Saturday last, November 18, a popular reception was held in the large hall of Tokio, arranged by my young Catholic men of the *Geshikuya* of Nazareth, in honor of Bishop O'Connell, of Portland, U. S., delegated by the pope to the emperor of Japan to congratulate him upon the conclusion of peace.

"It was a complete success. About twenty-five hundred people were in the hall and one thousand unable to find accommodations within. A native priest, two celebrated professors from the university and an illustrious member of the cabinet delivered magnificent discourses all

to the honor of the Catholic religion. Bishop O'Connell also delivered an eloquent address, in English, of course. Then the large crowd gave three *banzaï* for the Pope's legate.

"This is the first time such an event has taken place in Japan. This unprecedented triumph is due partly to the initiative and devotion of my Catholic students.

AFRICA

Massacre of a Bishop, Brothers and Sisters in Zanguebar

Bishop Allgeyer, C. S. Sp., vicar apostolic, sends us the following particulars relative to an insurrection of the natives:

"You have, no doubt, already heard of the serious uprising in eastern German Africa, among the Watumbi tribe. The revolt began by an attack on some East Indians and Arabs who traded in Kitaba and Samanga. They burned property in these places valued at $40,000. They then fell upon several Europeans who own cotton plantations here and succeeded in killing three or four, before the soldiers sent from Dar-es-Salam had time to reach the scene of trouble.

"Bishop Spiss of Dar-es-Salam happened to be in these regions just at the time of the insurrection; he was on his way to visit the stations of Lindi and Lukeledi, whilst the visitor general of the Benedictines was traveling a little farther north. On the 18th of August, a telegram sent from Dar-es-Salam, announced that Bishop Spiss had been attacked between Lindi and Lukeledi and that he with all his companions, two Brothers, two Sisters and sixty carriers, had been killed by the natives. The next day, a second telegram confirmed the first; finally, a letter reached us, stating that the news was, unfortunately, only too true, but that no precise details of the massacre had been received. The Sultan of Zanzibar informed us that Bishop Spiss had been cut to pieces by a band of insurgents.

DESTINATION OF MISSIONARIES

Reported since the February Annals.

NORTH AMERICA

Cuba

Rev. Ephrem Brand, O.P.
" Louis Devantour, O.P.
" Alphonse Ginet, O.P.
Brother Luc Zufferay, O.P.

Martinique

Rev. Theodore Fritsch, C.S.Sp.

SOUTH AMERICA

Rev. F. S. Laurenceau, S.H.Pic.
" I. Aussel, S.H.Pic.
" P. Ayala, S.H.Pic.
" V. Velghe, S.H.Pic.
" A. Lütge, S.H.Pic.
" A. LeBorgne, S.H.Pic.
" J. G. Galliot, S.H.Pic.
Br. A. LeGoff, S.H.Pic.

Amazonas

Rev. Jean Baptiste Parissier, C.S.Sp.
" Constantin Tatevin, C.S.Sp.
Br. C. Bertram, C.S.Sp.
" R. Haag, C.S.Sp.
" A. Rault, C.S.Sp.

ASIA

INDIA

Madras

Rev. A. Kriekaart, E.F.M.
" G. Kaufmann, E.F.M.
" J. Westlake, E.F.M.
" M. Onstenk, E.F.M.

Cashmere

Rev. R. Kemperman, E.F.M.

Borneo

Rev. E. Dunn, E.F.M.
" A. Keiser, E.F.M.
" A. Wachter, E.F.M.

Pondicherry

Rev. M. Blanc, P.F.M.

Kumbhakonam

Rev. J. Laplace, P.F.M.

CHINA

Tonkin

Rev. P. A. Gros, P.F.M.
" A. P. Ganilhac, P.F.M.

Kwang-si

Rev. J. A. Riballet, P.F.M.

Kwang-tung

Rev. J. M. Druais, P.F.M.
" G. Deswaziéres, P.F.M.

Manchuria

Rev. J. M. Blois, P.F.M.
" J. Chabanel, P.F.M.
" P. E. Fleuriet, P.F.M.

Korea

Rev. H. Krempff, P.F.M.

AFRICA

Ivory Coast

Rev. D. Hurst, L.A.M.
" P. Goeller, L.A.M.

Lunda

Rev. H. Klein, C.S.Sp.

Gambia

Rev. J. Meehon, C.S.Sp.

Portugese Congo

Rev, L. Dornic, C.S.Sp.

Kunene

Rev. A. Lang, C.S.Sp.

Zanguebar

Rev. B. Wolff, C.S.Sp.

Madagascar

Rev. J. Leclerc, C.S.Sp.

OCEANICA

Philippines.

Rev. J. Verbrugge, E.F.M.
" B. Pundleider, E.F.M.
" W. Caine, E.F.M.
" A. Smale, E.F.M.
" J. Creemers, E.F.M.
" J. Cleven, E.F.M.
" J. Foller, E.F.M.
" M. Abler, E.F.M.

Tahiti

Rev. Alain Jouette, S.H.Pic.
" Bonaventure Martin, S.H.Pic.
" Yves Morvan, S.H.Pic.
" Corentin Kergoat, S.H.Pic.
" Goulven Tournellec, S.H.Pic.

Sandwich Islands

Rt. Rev. Libert Boeynaems, S.H.Pic.
Rev. Valentin Frank, S.H.Pic.
" Servais Hahnde, S.H.Pic.
" Rodrigue Frans, S.H.Pic.
Brother Engelbert Kwakman, S.H.Pic.

New Hebrides

Bishop Doucere, S.M.
Brother Henry Verny, S.M.

New Caledonia

Rev. Henri Boileau, S.M.

NOTE.—In the February number of the ANNALS, the Rev. Fathers M. Rivoire, P. Dastarac, L. Soubeyran, T. Estebal, J. Darnand, and Brother Jean Claude were reported through an oversight as members of the Oblates of Mary Immaculate, whereas they belong to the Society of Mary.

SUPPLEMENT

TO THE

AMERICAN EDITION

OF THE

Annals of the Propagation of the Faith

OUR MISSIONARIES IN THE PHILIPPINES

Our associates, who have contributed to send to the Philippines the missionaries in whose behalf we made an appeal a few months ago, will read with interest the following letter of Father Henry, Superior General of St. Joseph's Society to the American Branch of the Society for the Propagation of the Faith.

We add to it a description of the departure ceremony also communicated to us by Father Henry; although part of it has already appeared in some newspapers. It has probably not come to the notice of many of our readers.

" . . . Our eight missionaries left Mill Hill at different times to spend their last Xmas at home with their friends, but they are all to assemble at our College at Brixen, in the Tyrol, where they will have a Departure Ceremony on the Feast of the Epiphany. On Sunday, the 7th, after their Masses, they leave by train for Genoa, where they will embark on the S. S. 'Isla di Luzon' and sail direct to Manila on January 8th; they should reach their destination, D. V., about the middle of February. The names of the Fathers are as follows: Rev. J. Verbrugge (Superior), Rev. B. Pundleider, Rev. W. Caine, Rev. M. Abler, Rev. J. Cleven, Rev. J. Creemers, Rev. J. Foller, Rev. A. Smale. The first two are old Missioners (about 45 years old) and have both been on the Borneo Missions and have come in contact frequently with Filipinos. Father Verbrugge was at Sandaken in North Borneo when the first insurrection broke out in the Philippines and succoured sometimes as many as 200 refugees at a time, including

REV. M. ABLER REV. A. SMALE REV. J. CLEVEN REV. J. FOLLER REV. J. CREEMERS
REV. B. PUNDLEIDER REV. J. VERBRUGGE REV. W. CAINE

many priests, he has also been himself in the Philippine Islands on a visit. He came home sick some five years ago, and as we required a Professor of Philosophy at Brixen, he was appointed. He is now delighted to return to active missionary work. He is a Belgian by birth and speaks many languages. Father Pundleider (a Tyrolese) made his philosophy with me here some twenty-seven or twenty-eight years ago and was on the Borneo Mission about twenty-four years without a break. When I was appointed Sup. General, I called him back to Europe for a little rest and change. He also has come in contact with Filipinos in Borneo and is now delighted to go and work among them. The other six are all young Priests, ordained a few months ago and are going out on their first mission, full of fervour, and I hope and believe, of piety also. They go in the first place to Archbishop Agius, in whose hands I have left the disposal of them, wherever he may find the needs to be greatest.

I have been much gratified by the manner in which the Society for the Propagation of the Faith has taken up my appeal and the result far surpasses my expectations, and I assure you I am most grateful to all Benefactors for their practical charity. May our Divine Lord reward them all, and may the souls assisted and saved in the Philippines plead on their behalf."

Departure Ceremony at Brixen

At Brixen, a town in the Austrian Tyrol, a preparatory college of St. Joseph's Foreign Missionary Society was established by his Eminence the late Cardinal Vaughan in 1892. The original building was small and has since given place to a newly erected college of considerable proportions. Owing to its comparative nearness to the seaports of Trieste and Genoa, it has already harbored many a band of youthful missionaries, who, coming from England, set out on their long sail over the wide seas, to carry the light of the Gospel to the uttermost ends of the earth. Brixen has thus been honored by becoming the last halting-place of many of our missionaries, who, having just tasted the bitterness of the long farewell they bid to hearth and home, enjoy here a day's rest and complete their arrangements.

Such a departure was to take place on the feast of the Epiphany last,—the first band of our Fathers bound for the Philippines should have their last send-off here. The humdrum routine of college life was broken for a time, by the busy preparations for a worthy reception of the welcome guests. The porch of the main entrance and the walls were garlanded with festoons, strung of sprigs of pine, the favorite

decoration of the Tyrolese. This bustling activity clearly showed that the inmates were fully alive to the importance and auspiciousness of the occasion. The impulse of their own heart was still more prompted by the express wish of the Superior General, that they should do everything in their power to enhance the impressiveness of the ceremony, for it was for the first time after a long lapse of years, that our Fathers again should set their foot on American territory and go on their errand of peace under the protection of the Stars and Stripes, and labor for the Filipinos as their predecessors had done for the negroes in the Southern States.

A most cordial welcome was therefore accorded to the Fathers on their arrival on the eve of the Epiphany. On the following morning a solemn high Mass was sung by one of the missionaries, the rest of the day was spent in a most enjoyable manner, and the few hours granted to them fleeted away but all too speedily! All the Fathers repeatedly expressed their great satisfaction at being sent to the Philippines, where "the fields are white with the harvest," where there is ample scope for that holiest of priestly ambitions—the zeal for souls! What could they desire better or more worthy of their calling, than "to bring the consolation of our holy religion to thousands of languishing souls and to break the Bread of Life to them that stretched out their hands"—thousands of souls are perishing—what a pang, is the thought for a true missionary's heart.

It was a refreshing sight to remark the manly, hopeful spirit, which animated the Fathers—an unmistakable sign, that with God's help, they will do the work well! Many a merry song rang the walls of the college on Epiphany Day, many a cheerful laugh was heard, and any man of the world, unacquainted with the missionary spirit could scarcely have believed that these bright-hearted men were to renounce all and to set their face to the lands of the East, probably to return no more! At 4 p. m. all assembled in the college chapel for the departure ceremony proper, which was preceded by solemn benediction of the most Blessed Sacrament, given by the Superior of the new mission.

The departure ceremony, simple as it is, is charged with deep feeling. The human element is strong, but all is dominated by the idea, expressed in the opening antiphon: "How beautiful upon the mountains are the feet of him, who bringeth good tidings and that preacheth peace" (Isaias 25: 7.) The same thought was continued and emphasized by the singing of the Benedictus during the procession to a picture of Our Lady in the corridor, where a brief prayer was chanted by

the officiating priest. There is no feeling more natural to the moment, than that awakened by the exalted words of the canticle, the outcry of a heart, craving for redemption. Then return was made to the church, the "Ave Maris Stella" being sung on the way. No doubt, many a fervent prayer rose up to the Queen of Apostles from the hearts of those present, calling down her protection on their departing brethren. Then the most touching part of the ceremony followed. The missionaries filed up to the altar and forming a line on the top step, they stood, whilst the members of the community, from the Rector down to the youngest lay-brother, kissed their feet and gave them the kiss of peace and the brotherly farewell. Out rang the notes of the departure-hymn in peals of sound and joy:

"Go forth, ye heralds of God's tender mercy;
The day has come at last, the day of joy.
Your burning zeal is by no fetters shackled,
Go forth, O brothers, happy you! go forth.
How beautiful the feet of God's apostles!
We kiss those feet with holy loving awe.
Go forth, farewell for life, O dearest brothers;
Proclaim afar the sweetest name of God.
We meet again one day in heaven's land of blessings.
Farewell, brothers; farewell."

After this the missionaries gave their blessing to the congregation, and this most impressive ceremony was concluded with the usual invocations of the Patron Saints of the Society.

After a little repast the missionaries proceeded to the station, accompanied by their friends and the members of the community. When the train drew up the happy band took their places and a hearty cheer was given by all—the last echo, as it were, of their departure-hymn:

"Though far asunder, we are ever brothers
United in the bonds of tenderest love. Farewell!"

THE CONVERSION OF THE BRAHMINS IN INDIA[1]

BY THE REV. FRANCIS BILLARD, P. F. M.

TRICHINOPOLY, Nov., 1905.

Just one year ago, Mme. Annie Besant, who had invested herself

[1] The work of the conversion of the Brahmins in Trichinopoly was begun ten years ago. In the beginning Christian converts in their distress, turned to the SOCIETY FOR THE PROPAGATION OF THE FAITH for prayers and alms; now, after ten years of incessant struggle and persecution, they are paying their debt of gratitude to the generous souls who have helped them to obtain and preserve the precious gift of faith. The fact is well known that Hindu society is rigidly divided into four castes; the highest of these is the illustrious and privileged class of the Brahmins.

with the mission of defending and protecting the old religion of India, made a triumphal journey throughout the southern part of the country.

In Madras, she received the "adorations" of the prime minister of the raja of Mysore, who paid her the homages due to an incarnation of the goddess Sarasvasti; she delivered a lengthy discourse and during a pathetic apostrophe alluded to one of our Brahmin neophytes, a distinguished young lawyer, whom she had interviewed and who, thanks to Jesuit artifice, had abandoned the religion of his ancestors. A tremor of fright and horror passed through her large audience, composed of delegates of theosophists from all parts of India.

When Mme. Besant arrived in Trichinopoly, she began to speak in public against missionaries and requested that the *National School,* which she intends to make the bulwark of the Indian religion in Trichinopoly, should be raised to the rank of a college.

In the *Central Hindu College Magazine,* the organ of the Hindu college, which she herself was instrumental in establishing in the sacred city of Benares, Mme. Besant gives her impression of Trichinopoly:

"From Tanjore we went to Trichinopoly where we found all matters pertaining to education in a deplorable condition. As the city possesses no state college, all higher education is in the hands of Christians. One of the colleges is directed by the Society for the Propagation of the Gospel, and the other by the Jesuits. The most lamentable cases of perversion are recorded in this city. Trichinopoly may boast of the sad privilege of being the only city in India where educated Hindus have been perverted and have abandoned and are still abandoning the religion of their forefathers."

✣

From these admissions of our enemies, it is not to be concluded that conversions of Brahmins are occurring in large numbers; it must not be forgotten how much a single one of such conversions costs. On becoming a Christian, a Brahmin sacrifices everything; he must leave his family and give up everything dear to him. He is accused of betraying his country, his forefathers, even his caste, and lowering himself to the level of the pariahs. We have always tried to counteract these calumnies and to prove that a Brahmin may become a Christian and not lose his caste. For this purpose we have established a small quarter in the city itself where our Brahmin converts live together and continue to conform to all the laws of their caste which are not opposed to religion. This quarter is called the *Tope Saint Mary.*

There, at the foot of the great mountain of Trichinopoly from whose summit Satan, for so many centuries, has ruled over these lands, our young men live in peace and fraternal charity, and preserving in their hearts the love of our Lord for whom they have sacrificed all on earth.

Since the commencement of our work we have baptized fifty-two Brahmin men and women. Some of these have already received their eternal reward for their generosity. Some are living in Madras, but,

A BRAHMIN CHRISTIAN CHILD.

by far, the largest number are in Tope Saint Mary, containing at present, forty-one residents. One of the greatest difficulties in the beginning was to find wives of the Brahmin caste for our young men. The pagans had sworn to destroy our work by making it barren, compelling our young men to marry women of an inferior caste. God, however, saved us from a danger which would have prevented our labors from being successful. Three of the young men succeeded in converting their wives and bringing them to us; after a while Providence helped

us to found five other households. Now, the mission possesses all the factors for establishing new families and, on this point, at least, our future is assured.

The young men, who are not married, live like members of a religious community. Those who have a position pay their board, the others are supported by us, or rather, by Providence until they have completed their studies and are established in life. One proof of our advance in public esteem is that a Brahmin pagan has consented to cook for our Christians. This is now well known and surprise is no longer expressed.

Every Sunday, our Christians go to Communion in a body for their benefactors and they often pray for those who have procured for them this peaceful corner of the earth where they can safely serve God. They know that they owe their happiness to some generous souls in Europe and America, for the mission cannot help them because of the many demands made upon its resources. It gives me the deepest pleasure to thank in the name of our Christian Brahmins all our benefactors, known and unknown.

✣

Perhaps your readers will be glad to know what are the hopes for the future? In the first place, individual conversions continue, and will continue, as heretofore. Quite a number of young men are only waiting for their eighteenth birthday to live in Tope Saint Mary; we have ground enough for them, but all our houses and rooms are occupied.

The case of our first convert shows what fruits we have a right to expect. A short time before his conversion, the pagans, one day, dragged him to a temple where they tried, in vain, to make him put the ashes consecrated to their idols on his head. When he declared himself to be a Christian, he and his young wife, sixteen years old, were for three days besieged in their home by a furious mob. They even succeeded a little later in kidnapping his wife; and it was only at the end of several months that a regularly organized expedition of brave Christians succeeded in restoring her to him. Now, in spite of the opposition of the pagans, owing to his qualities of mind and body, he has been elevated to an important official position. At present, he is one of the high personages of this district. After his conversion, his father performed in his memory the ceremonies which the Brahmins celebrate for their dead, and continued to consider him as one who had passed from this earth. Now that he has a good position, his relatives are becoming reconciled. His eldest brother who

was the *gouron* (priest) of the *National School,* died last year, and his three children have been placed under the guardianship of our convert. His younger sister, seeing the courage displayed by her brother since his conversion, has asked for baptism. She has also brought her husband and little girl to the Brahmin quarter to have them instructed.

TRICHINOPOLY.—CHAPEL OF TOPE ST. MARY.

One of his sisters-in-law, left a widow at the age of fourteen, who spent much of her time even during the life of her husband, studying the *Sastras* (sacred books of the Hindus) came to see her brother-in-law. All of our Christians received her very kindly and prayed for her. After having examined and studied the teachings of our holy faith, she said: "This is the religon which I need." She has so arranged her business affairs that she is now able to live with us.

✣

I could cite many examples of this kind. What is most worthy of note is that India is approaching a religious crisis. English education, even if there is little Christianity about it, has undermined the belief of the educated classes in the stories of paganism. In all parts complaints are heard from the disciples of the old Brahmin faith that western thought has destroyed religion among the educated classes. Thousands of young men daily avow that they are Christians at heart, though they still do not understand the necessity of making open profession of their faith. This state of affairs has so alarmed the Hindus that what is known as the Hindu Revival, which, I believe, is the last effort of expiring paganism, is taking place on all sides.

The moment is approaching when all the educated young men, most of whom belong to the Brahmin caste, shall have to decide between Christianity and atheism. If the position of the Catholic Church is well established, the movement will be decidedly in her favor; and since we have already prepared the way by the conversion of a large number of Brahmins, God alone knows how many poor souls will be finally brought into the possession of the truth.

For more than twenty-five years I have lived at St. Joseph's College, which has at present sixteen hundred pupils. Many young men during that period have been under my care. Last year my graduating class numbered one hundred and ten pupils; over eighty of these were Brahmin pagans. Every year fifty young men complete their studies to fill different positions in the world. Of this number only a few chosen souls have the courage to embrace the truth, although nearly all have seen the true way. If later on, the obstacles in their way are removed, many of them will take the decisive step!

This recalls to my mind the history of one of my former pupils gifted with a fine mind, but a weak will. After leaving college, he became master of arts and kept up frequent and kindly intercourse with me. After two or three years' reflection, he said to me one day:

"You see, Father; it is as clear as day, that the Catholic religion is the only true one; but I shall never embrace it, because the difficulties in the way are too great. I do not feel the courage to sacrifice my mother and all my other relatives."

"Well, my friend," I said, "if courage is wanting to you, you must pray for it."

"I shall never do that," he answered with some spirit, "for if I prayed, I should become a Catholic to-morrow."

Poor soul! . . . I have seen this young man many times since, but although convinced, he lacks the courage to follow the light.

I hope that this short sketch will make the Associates of the Propagation of the Faith understand the importance of this work, small as yet, but so rich in promise for the salvation of India.

MISSIONARY JOURNEYS IN SIERRA LEONE

LETTER OF THE RIGHT REV. JOHN O'GORMAN, C. S. Sp.,
TO THE AMERICAN BRANCH OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

I cannot tell you how grateful I feel for your extremely kind letter. It is great encouragement to us to know that we are not alone in devoting ourselves as well as we know how to the very difficult, and, at times, almost discouraging work of this mission. And for myself,

CHAPEL IN KWANGO.

personally, nothing gives me greater pleasure than to see that in America the thought of the Foreign Missions is taking more and more possession of our people. Their charity is unbounded: they never tire of giving. But till lately, unlike Protestants, our own people were but little interested in the work of missions. And yet to anyone who looks at things from a Christian standpoint, it is clear that anything done for the missions is bound to bring a blessing to him who does it, and that the awakening of that apostolic spirit must mean a larger efficacy of graces on the Church at home. It has been my ardent hope for years that America would do for the missions as much as France

did and is doing. The sects are everywhere in Africa among the most successful and the most hardworking. Happy they to whom God gives the grace of awakening the interest of our own people.

On Monday next I intend to start on a long trip in the Protectorate. A chief of the Remmes, whom we first met in jail, where he was held for some political offense, is very pressing in his invitation to us. He wants a mission by all means, and everything seems to indicate that the new field is a magnificent one. Moreover, at least a dozen of

AFTER MASS ON SUNDAY.

others in Mendeland are begging for missions in their chiefdom. To state the matter plainly, we haven't a penny to start with and besides, as several of our own men will have to go home on sick leave, I don't think we can do more than simply take possession of the places till after the rains in October or November. I shall, however, see the Temnis and some of the other tribes of the north before I leave and decide on the new foundations.

I expect to be away from our station for about six weeks, and to have at least a good month's hard walking. Here every season has its own disadvantages for travelling. In the rains, which last from May until October, you cannot go a mile without having to wade through

streams or pools. At the end of the rains, when the water has gone down a little, the wretched native bridges are in a most dilapidated condition and in a day's walk it is a lucky man that escapes a ducking.

I cannot claim personally to be particularly fortunate; for in my last trip I went in head over heels often twice a day. Once I reached one of our missions in a country gown and babouches—the costume completed by a mackintosh borrowed from the biggest villain in the country. The same day, my boys were carrying nearly all my belongings, as I was to preside at a great solemnity in the Mobe Mission, to which all the country was invited. Everything that could be spoiled, was. My last violet soutane, the body of which is long since gone (but the rochet hides that) literally fell to pieces when we drew it from the bag.

In the dry season (from November to April) the heat is intense and the country parched. Just now the tall grass has not yet been burnt, and either it is standing by the paths sometimes twelve feet high and poisoning one with its reeds as well as preventing a breath of air reaching one, or else it lies across the path sheltering snakes and ants. I certainly do not expect much pleasure from my coming trips—at least I do not feel as if I were going on a picnic, as you say in America.

Our only way of travelling is on foot or by dugout, except on the large rivers of the Sherbro districts where we have a fairly good gig boat. In the beginning, on one or two occasions, I took a hammock and four carriers, but it was too expensive, and I found that I would have to do without the luxury. Horses won't live here on account of the tsetse fly (*glossina palpalis,* I think, is its name). You can easily imagine that seven or eight hours' walk under a broiling sun is not an easy task—that is the journey we generally have, but one of the Fathers has often done as much as fourteen hours! We are the only white people who do our travelling on foot, all the others travel in hammocks. As one must go about a good deal in the missions of the interior, and as the climate is so trying and so unhealthy, this with the difficulty of getting proper food, constitutes one of the greatest hardships of the missionaries. Rice and palm oil or cassada is good enough and satisfactory for awhile, but when one has to live on it and to work hard for months, something else becomes rather desirable.

The houses also are, at least in five of our missions, quite unfit for anyone but a strong, healthy native. They are such that no respectable countryman would wish to live in them. I was obliged to build

this year in Moyamba, for the Fathers' house was leaking like a sieve and could not be repaired. But I don't know how we will be able to pay the bills for materials, and I know that I shall not have them paid by this time next year. In Serabu and in Gerihun I have to leave our poor Fathers in most unhealthy hovels for another year. Imagine a three-roomed building of mud and wattle covered with palm leaves, without windows and with a mud floor not raised any higher than the ground outside. Each room is about 10x12 feet. At every tornado

CHILDREN OF THE IBEMBO MISSION.

some of the palm leaves are carried away and the house flooded. For example there is the Gerihun house, which in two years has finished three men. And in those two years for at least ten months there have been many rains every day. Our rainfall is, I think, the heaviest on the coast.

Serabu is little better. I had promised to have houses put up before the rains in both places, and now my council was obliged to decide that we must give up the idea for this year again. Our only asset is Providence. "Seek ye, therefore, the Kingdom of God" has to be our first principle of economics.

NATIVE NUNS IN CHINA

LETTER OF THE REV. J. M. FRASER,

TO THE AMERICAN BRANCH OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

The director of our native nuns, the Virgins of Purgatory, handed me a photograph, lately taken, with the request to send it to you. The one in the center marked (x) is the Mother Superior of the Order, which was established about ten years ago. The present director, together with the Bishop, are its founders. These native sisters are trained to religious life here in Ning-po and after their profession are sent in bands to different places in the province to teach school, instruct the female catechumens or to direct the various institutes of charity. They have already established four new homes. The ones with crosses and black veils are the professed, the others novices. Their faces may seem, indeed, a trifle queer to you, but their souls are the same as those of European and American nuns, and I can state positively that they are very saintly persons and well grounded in the things of religion. The mother house, which is here in Ning-po, as also their four branches, depend altogether on the alms of the Propagation of the Faith. If the alms of the faithful were to decrease, it would mean the closing of these deserving works, while it may be added that if they increased other houses could be established, and the nuns could do for the women and girls what the priests and catechists are doing for the men and boys. The director promises to secure the pictures of the branch houses and will send them to you. As for Sister Xavier's photo, I think it would be pretty hard to get; however, I shall try.

I must not forget to thank that kind lady, whose gift is all the more precious in the sight of God, inasmuch as it is made to one she does not know, and who, moreover, is altogether unworthy of her sympathy. Ask her to say occasionally a little prayer to the Sacred Heart for me. If I only had a little more faith I would not need human help to convert the Chinese; but, as it is, I cannot do without material aid. Tell the good lady that I can keep a catechist and his family for five months with the fifteen dollars she sent. We only have a few catechists, whereas we should have thousands. It may interest you to learn that they take the place of priests, whom it is impossible to obtain in sufficient numbers to meet the growing spiritual needs of this mission. The catechist remains in a little chapel in the district which can be visited by a priest only a few times a year. He opens up new

NING-PO.—NATIVE NUNS.

places to the faith by word and example, he prepares the catechumens for baptism and the Christians for the reception of the sacraments, and when the priest comes he only has to give the finishing touches before administering the sacraments. On Sundays the catechist directs the services that are conducted in lieu of Holy Mass and preaches a sermon. It is by this means that the faith is kept alive in the Christian communities even though the priest be absent for a whole year at a time. They are, as a rule, well informed, understand perfectly the

NING-PO.—NATIVE NUNS AND CHILDREN.

character of their countrymen and are invaluable to the priest, to whom all matters of moment are referred. We should have a catechist in every one of the thousand of towns of our *parish,* whereas, through poverty we have only a half dozen. Houses can be rented for chapels at very little cost; for instance, a respectable place for divine worship capable of seating 100, with rooms downstairs for the priest and catechist can generally be had at about $10 or $15 a year. I am sure that your promoters would be encouraged and more would take an interest in the Christlike work now going on if they knew clearly the conditions of the missions and the life our priests and nuns are obliged to

live in pagan lands. The salvations of immortal souls are in a manner more dependent on lay help than on the efforts of the missionary, because while he gives himself, he is without the material resources which are absolutely necessary and which they can supply.

To describe the immense population of China would be well-nigh impossible. One would have to come here and see conditions as they are. In the maps of China published in America only the large cities are marked, yet if all the towns and hamlets were indicated on a space, say ten feet square, the chart would be one great blot of printers' ink. As an example, take one small district in which I have been working for the past few years, covering a territory of seventy-five miles long and twenty-five wide. Three years ago it was first opened to the faith. During the time I have been here, I have visited more than one hundred towns and this is not even a tenth part of what is contained in the entire district. Five to ten thousand inhabitants are found in these towns, which are huddled together like so many ant hills, teeming with life and yet without the slightest knowledge of that which should concern them most, viz., eternal salvation. How helpless we feel as we face this great problem which will be solved no doubt in God's own time, but which at present is most disheartening. We are making progress, but it is slow and trying. We have our catechumens and our Christians, a few in this or that town, with no large congregation in any. Priests are needed who will be willing to make great sacrifices for the good of souls. A great number I know will not come, but even two or three would accomplish wonders. They may be needed at home, but they are needed a thousand times more here, where results are quick and sure. Catechists in the meantime can do the work, but these can be had only for money, and although the sum be trifling, at least in America, it is a grave matter for us and for our people who have nothing beyond the necessities of ordinary life. Three dollars a month will support a catechist and his family and the good that these devoted helpers accomplish, only God Himself can measure. How is it done? This I cannot explain, except by saying that we are content with little.

I will not tire you with further details, at least for the present, but from these few items you may gather perhaps a little clearer knowledge of China and its requirements.

SPECIAL DONATIONS

Received from January 1 to March 1, 1906.

For Bishop P. A. Goette, O. F. M., N. Shen-si.	
Per Rev. John J. Dunn (Diocese of New York)	$ 200.00
For Bishop Chatron, Osaka.	
Per Rev. James Anthony Walsh (Diocese of Boston)	80.00
Per Rev. J. J. Dunn (Diocese of New York)	6.60
For Bishop O'Gorman, C. S. Sp., Sierra Leone.	
Per Rev. James Anthony Walsh (Diocese of Boston)	4.00
For Bishop Van Aertselaer, B. F. M.	
A Friend (Diocese of New York)	3.00
For Bishop Merel, P. F. M., Canton.	
For the Canton Seminary.	
A Priest (Diocese of San Francisco)	125.00
Per Rev. James Anthony Walsh (Diocese of Boston)	25.00
Miss Margaret Bulman (Diocese of Albany)	25.00
For the Leper Mission.	
Per Rev. L. L. Conrardy	1318.02
For Bishop Henninghaus, S. V. D., S. Shan-Tung.	
A Priest (Diocese of La Crosse)	1.00
For Bishop Berlioz, P. F. M., Hakodate.	
A Friend (Diocese of New York)	11.62
For Father Dunn, E. F. M., Borneo.	
Per Rev. James Anthony Walsh (Diocese of Boston)	11.00
For Father Corre, P. F. M., Kumamoto.	
Right Rev. J. B. Delany, Bishop of Manchester	25.00
A Priest (Diocese of Little Rock)	3.00
A Priest (Diocese of Newark)	3.00
Per Rev. James Anthony Walsh (Diocese of Boston)	2.00
A Friend (Diocese of Marquette)	2.00
For Father Ferrand, P. F. M., Tokio.	
Per Rev. James Anthony Walsh (Diocese of Boston)	19.32
A Friend (Diocese of New York)	5.00
For Father Tignous, P. F. M., Coimbatore.	
Per Rev. James Anthony Walsh (Diocese of Boston)	8.00
For Father Stephen, O. M. Cap., Somaliland.	
A Friend (Diocese of New York)	3.00
For Father I. Gartlan, Bulawayo, S. Africa.	
A Friend (Diocese of New York)	3.00
For Father Perrusel, O.M.I., Ceylon.	
A Friend (Diocese of New York)	3.00
For Father Dupin, P. F. M., Tonquin.	
Per Rev. James Anthony Walsh (Diocese of Boston)	5.00
For Father Croix, S. J., India.	
Per Rev. J. J. Dunn (Diocese of New York)	1.00
For Father Giraud, P. F. M.	
A Priest (Diocese of Wheeling)	10.00
For Father Paulus, C. M. S. Fr., Nagpure.	
Per Father Eustace, O. F. M. (Diocese of Chicago)	15.00
For Father Gendreau, P. F. M., Tonquin.	
Per Rev. James Anthony Walsh (Diocese of Boston)	5.00
For Father Bayle, P. F. M., Tonquin.	
Mr. P. D. Coey (Diocese of Leavenworth)	3.00
For Father Regis, S. M.	
Per Rev. James Anthony Walsh (Diocese of Boston)	7.00
For Father Fortunat, O. M. Cap., Rajpootana.	
A Friend (Diocese of New York)	11.62
For Father Price, North Carolina.	
Per Rev. John J. Dunn (Diocese of New York)	910.27
Per Rev. James Anthony Walsh (Diocese of Boston)	9.00
For the Redemptorist Missions in Porto Rico.	
Per Rev. John J. Dunn (Diocese of New York)	56.40
Per Rev. James Anthony Walsh (Diocese of Boston)	43.25
For Father St. Laurent, Epiphany College, Baltimore.	
Per Rev. James Anthony Walsh (Diocese of Boston)	25.00
For Jesuit Missions in Alaska.	
Per Rev. John J. Dunn (Diocese of New York)	13.00
Per Rev. James Anthony Walsh (Diocese of Boston)	.30
For Fr. Woods, North Carolina.	
Per Rev. John J. Dunn (Diocese of New York)	5.00
For Fr. Irwin, North Carolina.	
Per Rev. John J. Dunn (Diocese of New York)	53.19
For St. Joseph's Society for Colored Missions in the South.	
Per Rev. John J. Dunn (Diocese of New York)	2.00
Per Rev. James Anthony Walsh (Diocese of Boston)	1.00
For Fr. Charleboix, Saskatchewan.	
Per Rev. James Anthony Walsh (Diocese of Boston)	4.00
Per Rev. John J. Dunn (Diocese of New York)	2.00

FOR ST. PATRICK'S ORPHANAGE, SASKATCHEWAN.
Per Rev. James Anthony Walsh (Diocese of Boston) 2.00
FOR FATHER FINNEGAN, PHILIPPINES.
Per Rev. James Anthony Walsh (Diocese of Boston) 5.00
FOR CATHOLIC SCHOOLS IN PORTO RICO.
A Friend (Diocese of New York) 100.00
FOR SISTER ANGELA, PHILIPPINES.
Per Rev. John J. Dunn (Diocese of New York) 2.00
FOR BROTHER STANISLAS KOSTKA, C.M.S.Fr., LAHORE.
A Friend (Diocese of New York) 31.00
FOR SISTER XAVIER, NING-PO.
Per Rev. James Anthony Walsh (Diocese of Boston) 25.50
Per Rev. J. J. Dunn (Diocese of New York) 1.00
FOR MOTHER PAUL, UGANDA.
Per Rev. James Anthony Walsh (Diocese of Boston) 54.63
Per Rev. J. J. Dunn (Diocese of New York) 5.00
FOR THE SISTERS OF MT. LIBAN.
Per Rev. J. J. Dunn (Diocese of New York) 5.00
FOR THE SISTERS OF ST. JOSEPH, INDIA.
Per Rev. James Anthony Walsh (Diocese of Boston) 57.25
FOR ST. ISIDORE'S ORPHANAGE, CEYLON.
A Friend (Diocese of New York) 8.00
FOR THE MOST NEEDY MISSION IN JAPAN.
A Priest (Diocese of Alton) 1.00
FOR THE LEPER HOUSE IN KOBE, JAPAN.
Per Right Rev. F. X. Blanchet (Diocese of Oregon City) 1.00
FOR THE EDUCATION OF A PRIEST IN THE EAST.
Per Rev. J. J. Dunn (Diocese of New York) 200.00
FOR THE MOST NEEDY LEPER MISSION.
Per Rev. J. J. Dunn (Diocese of New York) 7.50
FOR THE POOREST MISSION IN CHINA.
Per Rev. James Anthony Walsh (Diocese of Boston) 5.00

For the Sending of Priests to the Philippines

Donations Received from January 1 to March 1, 1906.

Rev. O. B. Corrigan (Diocese of Baltimore)	$ 5.00
Rev. J. Feld (Diocese of Chicago)	1.00
A Priest (Diocese of Chicago)	111.00
Per Rev. James Anthony Walsh (Diocese of Boston)	2.00
Per Rev. J. J. Dunn (Diocese of New York)	355.00
Rev. C. J. Eckert (Diocese of Belleville)	2.00
A Priest (Diocese of Cleveland)	4.00
Rev. H. Eggenstein (Diocese of Alton)	10.00
Rev. W. T. Sherry (Diocese of Springfield)	1.00
A Priest (Diocese of Tucson)	4.00
Rev. E. L. Fladung (Diocese of Columbus)	4.00
Rev. H. J. Rothheut (Diocese of Louisville)	5.00
Rev. T. J. Carroll (Diocese of Cleveland)	4.00
A Priest (Diocese of Wheeling)	10.00
A Priest (Diocese of Baltimore)	2.00
Rev. W. S. Kress (Diocese of Cleveland)	10.00
Rev. J. B. McGinley (Diocese of Philadelphia)	10.00
Rev. T. Keane (Diocese of Pittsburg)	20.00
Rev. J. C. Goldschmidt (Diocese of Columbus)	2.00
Mr. J. Wentzel (Diocese of Philadelphia)	3.00
A Friend (Diocese of New York)	5.00
Mr. E. Daly (Diocese of San Francisco)	5.00
Mr. James Fryer (Diocese of Providence)	1.00
Miss F. A. Donnelly (Diocese of Philadelphia)	3.00
Mr. F. Harper (Diocese of Brooklyn)	80.00
Mr. J. E. Ottman (Diocese of Indianapolis)	1.00
Mr. F. Kitten (Diocese of Indianapolis)	10.00
Mrs. A. M. Webb (Diocese of Cincinnati)	25.00
Mr. J. F. Hayes (Diocese of Boston)	5.00
Mr. E. McCann (Diocese of Harrisburg)	3.00
Miss Margaret Corcoran (Diocese of Scranton)	1.00
Mr. M. Vogel (Diocese of Louisville)	1.00
Mr. J. N. Sourd (Diocese of Montreal)	1.00
Miss T. M. Corcoran (Diocese of Trenton)	5.00
Anonymous (Diocese of New York)	10.00
Mr. W. C. Geoghegan (Diocese of Louisville)	2.25
Total	$ 723.25
Total reported in the February ANNALS	1299.50

Total received at the central office and forwarded to Father Henry, Superior-General of St. Joseph's Society, for the sending of eight missionaries to the Philippines $2022.75

OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

VERY REV. CANON BOULEN, *Diocesan Director of the Society for the Propagation of the Faith at Perigueux;* REV. PATRICK O'REILLY, *Diocese of Natchez;* REV. F. SCHREIBER, *Diocese of St. Louis;* REV. L. VAN GORP, S. J., *Diocese of Helena;* REV. JOS. HAUBER, *Diocese of Brooklyn;* REV. D. HEILE, O. F. M., *Diocese of Indianapolis;* REV. H. LYNCH, *Diocese of Hartford;* V. REV. W. J. BARNWELL, C. M., *Diocese of St. Louis;* REV. M. A. O'KEEFE, *Diocese of Baltimore;* REV. JAS. O'DONOGHUE, *Diocese of Cincinnati;* REV. FR. FLATLY, *Diocese of Boston;* REV. J. R. MAGNAN, *Diocese of Grand Rapids.*

Mr. A. Berloty, Member of the Central Council of the Society for the Propagation of the Faith in Lyons; Mother Francisca Feldhake, Diocese of Chicago; Mr. Jos. Ramler, Diocese of Indianapolis; Miss Catharine McGittigan, Diocese of Philadelphia; Mrs. Gertrude Prim, Diocese of Nashville; Miss Teresa McColgan, Diocese of Pittsburg; Mrs. R. Briengne, Miss M. Chastant and Mrs. E. White, Diocese of New Orleans; Mr. Geo. Kaune and Mrs. Juliette Reyburn, Diocese of St. Louis; Mrs. Patrick Connelly, Diocese of Davenport; Mrs. Mary Holloran, Miss Rose Colwell, Miss Laura Cullen, Miss Agnes Carey, Miss Anna Cullen, Miss Mamie Marsh, Miss Elsie Boyle, and Miss Mary Malone, Diocese of Chicago; Mrs. Agnes Donnelly Kilpatrick, Diocese of Philadelphia; Mrs. Julia McVey, Diocese of Philadelphia; Miss Barbara Coon, Diocese of Cincinnati.

Of the Diocese of Boston the following: Mrs. Michael Dunn, Lawrence Quinn, Isabel Quinn, Mary Callahan, Michael Callahan, Francis Callahan, Patrick Ryan, Anthony Frye, Mary A. Mahoney, J. Logan, Margaret McElhanon, Leon F. Dubuc, Mrs. Mary Donahue, Ross Campbell, Michael Lynch, William McDonough, John Curran, Mary Campbell, Bartholomew Connolly, Bessie C. Casey, John Casey, Catherine Whalen, Michael H. Hughes, Michael W. O'Brien, Hannah O'Brien, John Falvey, Johnny Connolly, Patrick Cashin, John Clifford, Michael McAuliffe, Chas. Dolaher, J. S. McDonald, Thomas Flood, John J. Noonan, John Walker, Arthur Gavin, Jane Gavin, Bridget Gavin, Thomas Foley, J. J. McGuire, Patrick Shea, Mary Driscoll, Mary Moffet, James O'Neil, Mary Walsh, Anne Toomey, Dennis Lehan, John Crowley, Catherine Feeley, Wm. J. Bagley, D. Doherty, Mary McKinnon, John McKinnon, Catherine McKinnon,

Margaret Coffey, Margaret McSweeney, Catherine Donavan, Ellen Brennan, Mrs. Catherine McCready, Joanna Dumphy, Maria Hogan, Ellen Egan, Mary Young, Julia O'Leary, James Coleman, Margaret Coleman, Mrs. Catherine Tansy, Domithile Richard, Mrs. Cornelius Desmond, Dennis Lehan, Thos. J. Murray, John Kelley, Ellen Kelley, Mrs. Glynn, Mary Sullivan, Mrs. Mary B. Quinn, Delia A. Maloney, Joanna Connell, Chas. E. Newell, Mrs. Mary Finnigan, Mrs. Mary Fitzgibbons, Mrs. Catherine Carney, Mrs. Mary Blood, Wm. Synam, Mrs. Mary Synam, Mrs. Ellen Synam, Bridget Casey, James Barry, James Merrick, Alice Coyne, Annie Burckhart, Joseph Marsh, Nellie Slack, Thomas Gallagher, Joseph Wilson, Bridget Reilly.

Of the Diocese of New York the following: Jane I. Reilly, Frank A. Walsh, John Cuttle, Robert Cornell, Margaret Elliott, Mr. Gunther, Charles W. Conlon, James Malone, Julia Buckley, Robert McCreight, John Conlon, Thomas Condon, William Buckley, Mamie Murphy, Adelaide Newman, Mrs. M. Ward, Mrs. Evelyn Cole, Rose Byrnes, Mrs. Mary Begley, Mrs. Johanna Ulmnschneider, Johanna Sullivan, John P. Dolan, Robert Gannon, Margaret Russell, Maurice Lyons, Lillian Morley, Samuel Mulligan, Mr. Langton, Phillip Deegan, Mrs. Margert Wheeler, Frederick Cox, Ellen Shevlin, Mary Meehan, Hannah Malloy, Miss Sheedy, Ellen Somers, Ann Sheedy, Thomas Philip Reilly, Margaret Renehan, Mrs. Rose Alexander, James O'Brien, Patrick Rooney, Edward Noonan, Elizabeth Malone, Mr. J. S. Lynch, Mr. P. Reilly, Garret Trant, Bridget Trant, Margaret Conless, James Filon, Thomas Corrigan, John Perry, James Cuddihy, William F. Fenny, Margaret O'Connell, Miss Bridget Maguire.

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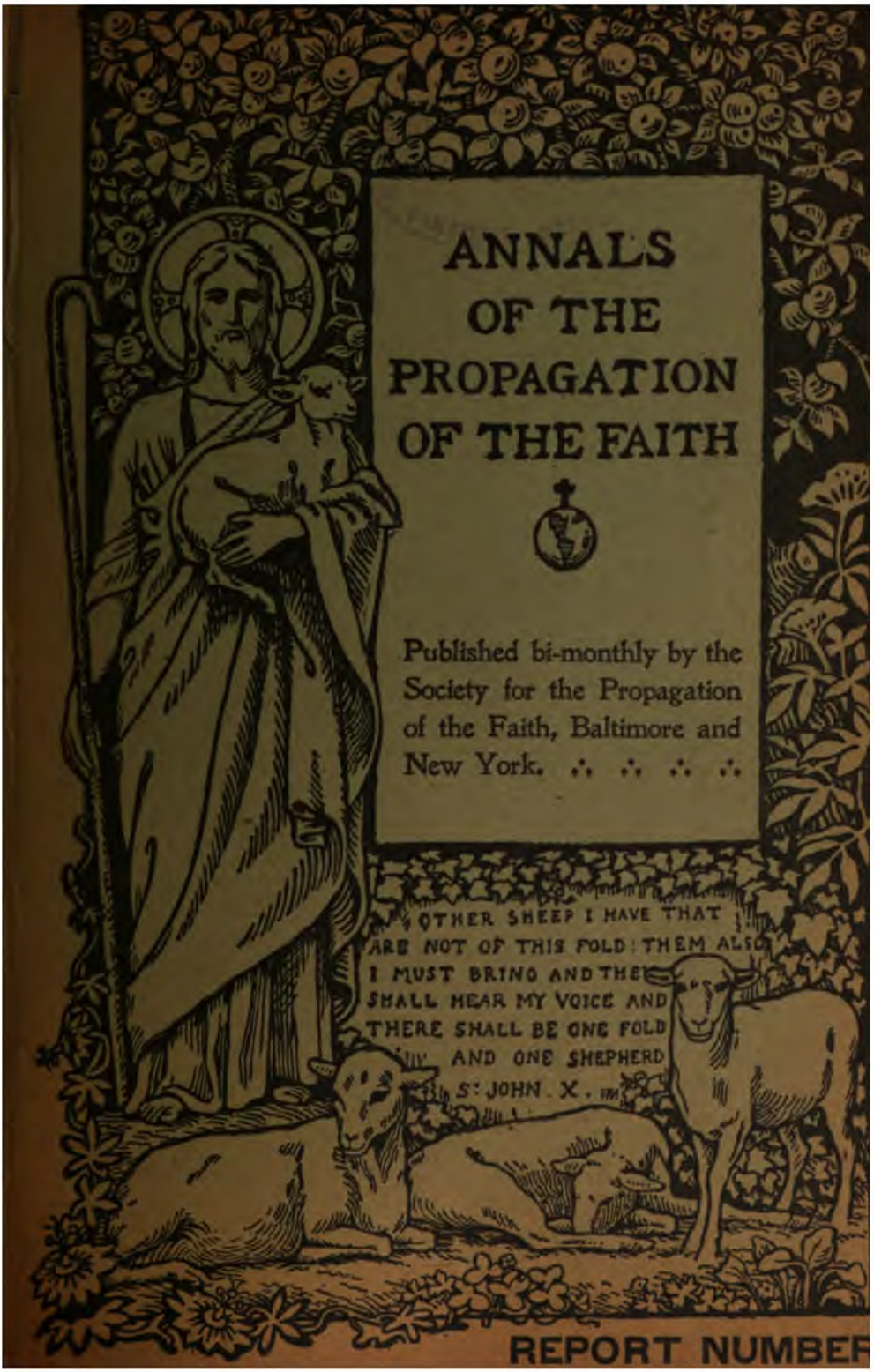

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ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXIX, No. 466. JUNE, 1906.

ACCOUNT OF THE WORK OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN 1905

The receipts of the Society for the Propagation of the Faith in 1905 amounted to $1,299,539.40, which is about the sum collected in 1904. Absolutely speaking, there is a decrease of some $50,000, but if we take into account that in 1904 the receipts were $100,000 ahead of those of the previous year, this being due to the several extraordinary donations which cannot be expected every year, we may assert that our Society is not only holding its own, but on the increase, and yet our work has been done under most unfavorable circumstances in certain countries, as, for instance, in France. But Providence has managed to secure precious help from other sources. In the United States, Mexico and the Argentine Republic the alms have been more abundant. In 1904 a very large legacy from the Diocese of Boston had increased considerably the contribution of the great American Republic. A decrease might have been expected in the figures of last year. But thanks to the rapid development of the work in the archdiocese of New York and other places, far from this being the case the returns are larger than ever, for which result we express our heartfelt gratitude to our dear promoters and local directors, not to mention the priests, who under the direction of their Ordinaries, devote themselves to the organization of this most truly Catholic apostolate.

Let us also express our gratitude to the Committee of the Spanish Ladies for the Propagation of the Faith. Thanks to their wholesome influence, the work is growing every day in importance and results in the Kingdom of His Most Christian Majesty.

Finally, it is a pleasure for us to see that thanks to the initiative of grateful missionaries, the Society is being organized in some of the most remote countries of the missionary world, such as Uganda in Africa, and some of the far-away Islands of Oceanica. Their contri-

bution, of course, is small, but it is a consolation to see those converts of yesterday bring their mite, often at the cost of great sacrifice, so as to extend to others the blessing they are just beginning to enjoy. May this beautiful example have many followers and may all good Catholics become apostles through their participation in the work of the Propagation of the Faith.

RECEIPTS FROM ALL DIOCESES CONTRIBUTING TO THE WORK IN 1905

EUROPE

France

Aix	$ 2,936.46	Annecy	$ 5,602.07
Ajaccio	1,427.10	Saint-Jean-de Maurienne	1,257.72
Digne	1,955.79	Tarentaise	1,472.88
Fréjus	2,290.19	Lyons	82,384.66
Gap	1,673.07	Autun	12,901.68
Marseilles	12,246.20	Dijon	4,010.51
Nice	1,826.70	Grenoble	10,577.42
Albi	5,932.78	Langres	4,115.92
Cahors	3,558.11	Saint-Claude	3,359.44
Mende	4,046.11	Paris	27,284.50
Perpignan	1,553.67	Blois	1,929.76
Rodez	12,155.44	Chartres	1,270.25
Auch	8,957.91	Meaux	1,154.28
Aire	7,801.65	Orléans	3,184.15
Bayonne	10,564.19	Versailles	6,012.08
Tarbes	2,875.91	Reims	9,832.60
Avignon	2,808.34	Amiens	4,697.88
Montpellier	5,644.68	Beauvais	1,961.87
Nimes	3,116.90	Chalons	2,018.85
Valence	4,410.49	Soissons	5,197.00
Viviers	6,362.31	Rennes	20,923.80
Besançon	7,141.11	Quimper	28,849.89
Belley	9,113.36	Saint-Brieuc	34,440.17
Nancy	7,506.37	Vannes	10,976.99
Saint Dié	7,055.04	Rouen	11,757.48
Verdun	7,158.60	Bayeux	7,439.53
Bordeaux	8,516.98	Coutances	10,839.52
Agen	2,065.77	Evreux	1,774.35
Angoulême	2,003.78	Séez	5,216.35
Luçon	6,711.88	Sens	1,804.34
Périgueux	2,450.53	Moulins	2,869.87
Poitiers	5,429.35	Nevers	2,001.40
La Rochelle	1,340.60	Troyes	2,290.31
Bourges	4,502.51	Toulouse	9,846.79
Clermont-Ferrand	9,025.30	Carcassonne	2,990.16
Limoges	4,309.70	Montauban	2,035.00
Le Puy	10,031.95	Pamiers	1,040.95
Saint-Flour	4,524.05	Tours	2,440.36
Tulle	1,344.41	Angers	9,495.43
Cambrai	37,387.05	Laval	12,014.63
Arras	9,279.51	Mans	3,812.93
Chambery	1,932.76	Nantes	30,538.86
		Total	$658,999.36

Monaco

Monaco	$ 475.40

Alsace-Lorraine

Metz	$39,573.08
Strasbourg	33,690.15
Total	$73,263.23

Germany

COLOGNE	$18,541.83	Wannie	$ 1,075.00
Munster	7,386.67	FRIBOURG	3,700.73
Paderborn	6,441.26	Fulda	427.57
Treves	12,489.03	Limburg	67.50
POSEN AND GNESEN	4,956.00	Mayence	233.01
Culm	328.71	Rottenbourg	10,376.71
Breslau	3,129.73	MUNICH	.63
Osnabruck	298.37	Saxony	405.00
Totals			$69,857.79

Switzerland

Basle	Basle	$ 5,337.44	$ 5,665.48
	Tessin	328.04	
Chur			2,309.58
St. Gall			3,669.23
Lausanne	Lausanne	$ 2,795.05	4,146.93
	Geneva	1,351.88	
Sion	Sion	1,092.12	3,129.00
	St. Maurice	2,036.88	
Total			$18,920.23

Austria

Laibach	$ 3.91	Gurk	$ 9.15
Triste and Istria	10.60	Lavant	5.20
LEOPOL	157.84	Seckau	26.60
Przemysl	216.20	Trent	1,594.90
Tarnow	157.20	VIENNA	709.71
OLMUTZ	229.72	San Polten	636.68
PRAGUE	2,970.18	Linz	445.78
SALZBOURG	642.44	ZARA	17.01
Brixen	1,260.51	Cracow	2,243.02
Total			$11,336.70

Hungary

Various Dioceses in Hungary	$ 99.37	Raab	$ 4.00
Funfkirchen	100.00	Grand Varadin	236.00
Total			$ 439.37

Belgium

MALINES	$16,724.77	Liege	$10,417.30
Bruges	13.064.00	Namur	7,119.16
Gand	14,838.52	Tournay	12,371.05
Total			$74,534.81

Holland

UTRECHT	$ 589.09	Haarlem	$ 5,526.86
Bois-le-Duc	9,141.23	Ruremonde	5,353.65
Breda	768.96		
		Total	$21,379.80

Duchy of Luxembourg

Luxembourg	$ 5,853.31

British Isles

IRELAND

ARMAGH	$ 2,741.23	Killaloe	$ 33.95
Clogher	5.00	Limerick	1,786.15
Down & Connor	48.33	Ross	387.50
Dromore	34.83	Waterford	159.47
Kilmore	15.00	DUBLIN	7,745.64
Meath	352.94	Ferns	98.50
Raphoe	10.00	Kildare & Leighlin	127.29
CASHEL	777.50	Ossory	103.04
Cloyne	543.56	TUAM	5.00
Cork	647.44	Elphin	5.42
Kerry & Agadoe	219.45	Galway	702.08
		Total	$16,549.32

ENGLAND

WESTMINSTER	$ 1,624.93	Newport	$ 164.85
Birmingham	335.79	Northampton	55.18
Clifton	472.39	Plymouth	524.91
Hexham & Newcastle	223.75	Portsmouth	185.83
Leeds	268.56	Salford	136.01
Liverpool	996.14	Shrewsbury	359.20
Menevia	115.18	Southwark	1,535.83
Middlesborough	163.04		
		Total	$ 7,161.59

SCOTLAND

ST. ANDREWS AND EDINBURGH	$ 8.25	Galloway	$ 417.58
Aberdeen	438.10	GLASGOW	246.33
Dunkeld	30.00		
		Total	$ 1,140.26

Spain

BURGOS	$ 660.00	Almeria	$ 149.00
Calahorra	77.63	Carthagena	200.72
Leon	181.00	Guadix	90.00
Osma	123.01	Jaen	220.00
Palencia	896.94	Malaga	200.00
Santander	435.91	SARAGOSSA	557.00
Vitoria	9,853.87	Barbastro	26.00
COMPOSTELLA	832.23	Huesca	105.00
Lugo	529.60	Jaca	29.29
Mondonedo	274.20	Pampeluna and Tudela	951.36
Orensa	519.20	Tarazona	165.96
Oviedo	625.40	Ternel & Albaracin	111.51
Tuy	146.74	SEVILLE	1,040.25
GRANADA	196.46	Badajoz	313.13

Spain—Cont.

Cadiz	$ 434.67	Plasencia	$ 304.74
Cordova	231.20	Siguenza	257.35
The Canaries	118.60	VALENCIA	606.82
San Cristoval de Laguna.	389.21	Majorca	258.62
TARRAGONA	202.86	Minorca	212.96
Barcelona	4,084.79	Orihnela	69.00
Gerona	120.00	Segorbe	264.72
Lerida	90.44	VALLADOLID	214.15
Solsona	32.60	Astorga	119.57
Tortosa	162.45	Avila	305.02
Urgel	124.77	Clu Rodrigo	310.29
Vich	436.00	Salamanca	611.35
TOLEDO	436.82	Segovia	80.74
Coria	35.00	Zamora	116.60
Cuenca	57.40	Ciudad Real	80.20
Madrid	5,040.97		
		Total	$35,321.34

Portugal

BRAGA	$ 2,333.01	Beja	$ 12.78
Braganza	243.23	Faro	140.37
Coimbra	314.10	LISBON	617.81
Lamega	38.50	Angra	1,413.38
Oporto	541.40	Funchal	353.00
Vizen	74.23	Guarda	964.28
EVORA	39.23	Portalegre	1.27
		Total	$ 7,086.65

Italy

ROME	$ 2,117.08	Terracino and Piperno	$ 23.94
Albano	29.40	Tivoli	28.42
CAMERINO	73.52	Viterbo and Toscanella	33.00
FERRARA	181.00	BOLOGNA	344.56
PEROUSE	79.40	Imola	99.54
SPOLETE	7.92	FERMO	224.58
Acquapendente	80.00	Montalto	34.18
Alatri	16.80	Ripatransone	20.00
Amelia	38.00	RAVENNA	104.40
Anagni	8.79	Bertinoro	16.40
Assisi	33.14	Cervia	5.00
Civita-Castellana, Orte and Gallese	30.64	Cesena	35.10
		Forli	120.00
Corneto and Civita-Vecchia	6.90	Rimini	140.20
		Sarsina	52.75
Fabriano and Matelica	42.20	URBINO	37.00
Fano	40.00	Fossombrone	17.50
Gubbio	45.00	Montefeltro	11.56
Iesi	68.00	Senigaglia	71.00
Montefiascone	35.05	Sarzanne	34.00
Narni	.90	Ogliastra	7.00
Nocera	19.76	GENOA	3,053.68
Norcia	24.37	Albenga	296.40
Orvieto	37.60	Robbio	60.00
Osimo and Cingoli	15.34	Brugnato	240.00
Recanati and Loretto	100.66	Savona and Noli	36.00
Rieti	10.00	Tortona	121.75
Terni	65.00	Vintimello	49.58

Italy—Cont.

Ales and Terralba	$ 2.15	SIENNA	$ 89.24
SASSARI	45.40	Chiusi and Pienza	15.40
TURIN	10,447.40	Grossetto	11.64
Acqui	234.00	Massa Marittima	16.31
Albe	162.00	Sovana and Pitigliano	77.06
Aosta	534.31	MODENA	671.91
Asti	1,119.20	Nonantola	68.91
Coni	462.00	Carpi	63.68
Fossano	370.00	Gustalla	33.38
Ivree	1,293.00	Massa di Carrara	62.00
Mondovi	1,072.22	Reggio	4.00
Pignerol	395.00	AQUILA	1.18
Saluces	576.80	CATANA	809.36
Susa	230.00	GAETA	86.40
VERCEIL	1,995.51	ROSSANO	1.04
Alexandria	123.60	Aci Reale	140.59
Bielle	1,124.00	Aquino, Sora and Ponte-Corvo	13.20
Casale	624.00	Aversa	144.80
Novare	1,363.71	Cava and Sarno	74.98
Vigevano	393.20	Molfetta, Terlizza and Giovenazzo	32.00
UDINE	206.22	Trivento	10.00
Borgo San Donino	7.72	Valva and Sulmona	4.14
MILAN	4,928.02	ACERENZA AND MATERA	17.84
Bergame	497.50	Bari	8.12
Brescia	530.84	Bojano	30.80
Como	316.70	Larino	23.13
Creme	17.97	CAPOVA	40.00
Cremona	439.36	Cajazzo	20.00
Lodi	409.28	Calvi and Teano	48.29
Mantua	9.38	Caserte	3.00
Pavia	142.26	Sesa	2.00
VENICE	446.41	CHIETTI	60.00
Adria	100.08	Campagna	1.10
Belluna	98.27	MESSINA	32.90
Ceneda	25.46	Nicosie	6.56
Chioggia	3.48	Patti	2.09
Concordia	23.19	MONREALE	56.71
Feltre	5.03	Caltanisetta	92.54
Padua	183.54	Girgenti	51 16
Trevise	40.09	NAPLES	4,247.63
Verona	154.96	Acerra	17.00
Vicence	200.52	Ischia	24.80
LUCCA	414.64	Pouzzoles	10.73
Arezzo	77.60	OTRANTO	20.00
Cortona	40.39	Leccee	119.46
Montalcino	18.74	PALERMO	178.34
Montepulciano	10.86	Mazzara	103.66
Parme	145.95	Trapani	138.18
Plaisance	213.97	Reggio	20.00
FLORENCE	828.31	SALERNO	100.60
Colle	48.50	Diano	11.40
Fiesole	25.37	Nocera dei Pagani	20.00
San Miniato	99.91	SORRENTO	1,393.03
Modigliana	27.52	Castellamare	7.00
Piston and Prato	150.63	SYRACUSE	26.12
PISA	93.12	Noto	31.24
Leghorn	331.54	Piazza	437.35
Pescia	50.44	Castellaneta	35.40
Pontremoli	29.10		
Voltena	45.20		

Italy—Cont.

TRANI	$ 32.06	Abbey Monte Cassino	$ 8.79
Andria	327.44		
Bisceglia	14.00	*Total*	$53.707.92

The Levant

Malta	$ 7,873.22	Gozzo	$ 143.07

GREECE

Santorin	$ 10.00	Tine	$ 48.00
Syra	37.52	CORFU	28.00

TURKEY IN EUROPE

CONSTANTINOPLE	$ 1,101.58	Candie	$ 45.00
SCUTARI	49.00		

ROUMANIA

BUCHAREST	$ 20.00	Jassy	$ 6.60
		Total	$ 9,361.99

Russia and Poland

Russia			$ 331.29
WARSAW			48.00
		Total	$ 379.29
		Various Northern countries	$ 115.74

ASIA

SMYRNA	$ 184.48	Nagpore	$ 28.20
Rhodes	5.00	PONDICHERRY	56.63
Syria	225.37	Kumbakonani	1.88
JERUSALEM	199.46	Maissour	18.62
Sem. Sainte Anne	33.62	Tongking	107.52
Mangalore	45.42	S. Burma	100.30
COLOMBO	132.38	Yun-nan	1.20
Jaffna	18.20		
		Total	$ 1,158.28

AFRICA

ALGIERS	$ 1,237.20	Gabon	$ 12.23
Constantine	1,208.20	Oubanghi	60.05
Oran	1,040.64	Loundo	62.92
CARTHAGE	300.00	Senegal	190.86
Egypt	25.30	St. Denis	296.90
Delta Egyptian	6.00	Port Louis	240.00
French Soudan	6.00	Mozambique	.53
Northern Nyanza	71.40	Madagascar	6.20
Western Cape	350.90	Southern Madagascar	34.00
		Total	$ 5,149.33

NORTH AMERICA

Canada

Antigonish	$ 1,539.05	Rimouski	$ 64.12
Peterborough	1.02	ST. BONIFACE	329.65
MONTREAL	152.33	St. Albert	124.80
QUEBEC	441.67	VICTORIA	51.30
		Total	$ 2,703.94

United States*

BALTIMORE[1]	$ 2,316.90	Davenport	$ 738.00
Charleston	49.09	Lincoln	.60
Richmond	18.50	Omaha[11]	578.33
Savannah	186.35	Sioux City	502.00
St. Augustine	206.22	MILWAUKEE[12]	3,570.91
Wheeling[2]	608.60	La Crosse	651.00
Wilmington	122.86	Green Bay	1,151.45
North Carolina	16.77	Marquette	330.65
BOSTON[3]	41,239.47	NEW ORLEANS[13]	1,882.65
Burlington	417.00	Dallas	41.80
Fall River	905.25	Galveston	267.87
Hartford	2,416.15	Little Rock	184.25
Manchester	1,606.86	Mobile	371.11
Portland	198.50	Natchez	295.35
Providence	1,811.25	Natchitoches	82.70
Springfield	1,705.56	Oklahoma	164.05
CHICAGO[4]	4,407.09	San Antonio	138.00
Alton[5]	1,586.72	Brownsville	147.25
Belleville	440.00	NEW YORK[14]	43.897.76
Peoria	169.35	Albany[15]	861.61
CINCINNATI[6]	1,605.32	Brooklyn[16]	1,549.08
Cleveland	2,484.20	Buffalo	81.18
Columbus	261.24	Newark[17]	3,254.11
Covington	212.15	Ogdensburg	297.40
Detroit[7]	657.30	Rochester[18]	2,188.04
Fort Wayne	523.80	Syracuse	924.64
Grand Rapids[8]	76.75	Trenton[19]	1,326.69
Indianapolis[9]	1,030.99	OREGON CITY	311.38
Louisville	1,500.60	Alaska	26.25
Nashville	168.99	Baker City	1.00
DUBUQUE[10]	1,966,89	Boise	246.00
Cheyenne	50.00	Great Falls	27.85

* Special mention is made of individual contributions of $40.00 or over to the general fund of the Society.

[1] Including a donation of $200.00, and five perpetual memberships, $200.00.

[2] Including a perpetual membership, $40.00.

[3] Including 106 perpetual memberships; three bequests amounting to $626.25, and two donations of $100.00 each.

[4] Including a legacy of $571.17, a donation of $208.12 and six perpetual memberships, $240.00.

[5] Including a donation of $650.00.

[6] Including a legacy of $300.00, and ten perpetual memberships, $400.00.

[7] Including donations of $100.00, $50.00, and $50.00, and three perpetual memberships, $120.00.

[8] Including a donation of $50.00.

[9] Including three perpetual memberships, $140.00.

[10] Including a legacy of $500.00.

[11] Including a perpetual membership, $40.00.

[12] Including a donation of $1,000.00 and two perpetual memberships, $100.00.

[13] Including a perpetual membership, $60.00.

[14] Including legacies of $500.00 and $60.00 and 301 perpetual memberships.

[15] Including two perpetual memberships, $80.00.

[16] Including two perpetual memberships, $80.00, and a donation of $100.00.

[17] Including a donation of $100.00 and a perpetual membership, $40.00.

[18] Including a perpetual membership, $50.00.

[19] Including a donation of $600.00.

United States—Cont.

Helena	$ 66.95	Duluth	$ 181.32
Nesqually [20]	179.25	Fargo	15.56
PHILADELPHIA [21]	1,462.80	Lead	68.00
Altoona [22]	1,281.96	St. Cloud	478.00
Erie	673.78	Sioux Falls	172.00
Harrisburg	1.20	Winona	472.66
Pittsburg [23]	2,245.14	SAN FRANCISCO [25]	5,834.00
Scranton	563.13	Monterey and Los Angeles [26]	358.66
ST. LOUIS [24]	1,304.86	Sacramento [27]	427.50
Concordia	301.00	Salt Lake	5.00
Kansas City	367.40	SANTA FE	292.42
Leavenworth	361.00	Denver [28]	417.00
St. Joseph	195.06	Tucson	333.45
Wichita	212.00		
ST. PAUL	1,729.20		
		Total	$157,057.98

Mexico

PUEBLA	$ 309.00	Sinaloa	$ 171.40
Haujuapam de Leon	70.00	GUADALAJARA	4,413.20
ANTEQUERA	1,877.82	Aguas Calientes	2,461.77
Tehuantepec	50.00	Colima	80.00
Yucatan	1,660.44	Tepic	2,048.88
DURANGO	218.45	LINARES	15.32
San Luis Potosi	15.00	MEXICO	1,858.75
Saltillo	89.55	Cuernavaca	60.00
MICHOACAN	724.09	Tulancingo	140.00
Leon	2,295.51	Vera Cruz	167.60
Queretaro	1,659.25		
		Total	$20,386.05

Central America

Honduras	$ 46.42	SANTIAGO DE CUBA	$ 24.00
San Jose (Costa Rica)	135.64	Basse-Terre (Guadeloupe)	198.84
San Salvador	5.00	Saint Pierre and Fort-de-France (Martinique)	480.00
Cayes	100.00	Panama	58.70
PORT OF SPAIN	217.09		
Roseau	51.43		
		Total	$1,317.12

SOUTH AMERICA

U. S. of Columbia

CARTHAGENA	$ 68.40

[20] Including a perpetual membership, $50.00.
[21] Including a perpetual membership, $40.00.
[22] Including a donation of $400.00.
[23] Including a perpetual membership, $40.00.
[24] Including a donation of $300.00 and three perpetual memberships, $120.00.
[25] Including legacies of $3,090.00 and $100.00, and a donation of $500.00.
[26] Including six perpetual memberships, $280.00.
[27] Including donations of $50.00 and $50.00.
[28] Including a donation of $400.00.

Venezuela

CARACAS	$ 336.40

Guiana

French Guiana	$ 141.00

Ecuador

QUITO	$ 12.50
Guayaquil	10.00
Loja	2.00
Total	$ 24.50

Peru

LIMA	$ 635.14

Bolivia

Santa Cruz	$ 3.20
Paz	8.86
Total	$ 12.06

Brazil

BAHIA	$ 13.00	RIO DE JANEIRO	$ 383.00
Goyaz	50.00	Rio Grande	8.52
Olinda	8.00		
Total			$ 462.52

Chili

SANTIAGO	$ 3,790.53	Concepcion	$ 238.77
Ancud	32.00	Serena	498.92
Total			$ 4,560.23

Argentine Republic

BUENOS AYRES	$11,047.31	San Juan	$ 482.65
Cordova	6,737.31	Santa Fe	7,541.05
La Plata	3,416.69	Tucuman	2,484.28
Parana	2,501.82	Northern Patagonia	44.13
Salta	383.68		
Total			$34,638.94

Uruguay

MONTEVIDEO	$ 4,418.31

OCEANICA

ADELAIDE	$ 61.97	Gilbert Islands	$ 5.20
MELBOURNE	160.75	Navigators Islands	30.00
SYDNEY	97.08	Tahiti	200.00
Christchurch	30.00		
Total			$ 585.00

Grand Total for all countries, 1905 - - $1,299,539.40

THE SOCIETIES OF CATHOLIC MISSIONARIES

XI

CONGREGATION OF MISSIONARIES OF ST. FRANCIS DE SALES OF ANNECY

As modest as a little Alpine flower, the Congregation of Missionaries of St. Francis de Sales came into existence during the first part of the nineteenth century, in Savoie, near the shrine of the saint whose name it bears; its cradle was Annecy. It is related of St. Francis de Sales that, in remembrance of his apostolic labors in Chablais, he conceived the idea of founding a society of priests to devote their lives to missionary work. Having learned, however, that Cardinal de Bérulle had just established the Oratory in France for the same purpose, the saint, his friend, desired that he should receive all the honor of his enterprise and, in a spirit of deep humility, gave up his project. Two centuries later, thanks be to God, his hopes were fulfilled by Bishop Rey, of Annecy, who, in 1830, did all in his power to help a zealous priest, Very Rev. Father Mermier, to establish in his diocese the Congregation of the Missionaries of St. Francis de Sales of Annecy. The society was recognized by Pius IX and officially approved by Leo XIII.

During this period when apostolic laborers were so few, the new society was ready to furnish valuable auxiliaries to parish priests, especially in Savoie. Its field of action was soon enlarged despite the small number of its members.

Field of the Apostolate in the East Indies.

When Francis de Sales, a young priest, offered himself to his bishop to evangelize Chablais, where Protestantism had made great encroach-

ments, his father tried to deter him from making so perilous a venture. The intrepid hero answered: "And what would be the difference, if we were sent to the Indies or to England? Would we not be obliged to go? Assuredly, such a destination were very desirable; death suffered for Jesus Christ is worth more than a thousand triumphs."

This is precisely the twofold destination for which the children of St. Francis de Sales have set on instead of their father. Scarcely had their founder grouped about him a certain number of disciples when, not content to have them serve as parish assistants and teachers in their own land, he hastened to place them at the service of the Holy See for the foreign missions. Providence designed that their theatre of zeal should be a vast district in the East Indies and that, later on, they should be established in England.

Vizagapatam. The territory of Vizagapatam, detached from the former vicariate apostolic of Madras covers an area of about 81,000 square miles, with a population of about 22 millions of inhabitants. A long chain of mountains, the Gaths, divides it into two parts. The west, between Narbudda on the north and Godavery on the south, includes the old kingdom of Nagpore, Berar and the Central Provinces, inhabited by the ancient Khondes and the Bills who are still very numerous; the Marathes arrived later and have imposed their language on the greater part of the people. East of the Gaths lie Vizagapatam, Coconada, Ganjam, Cuttach in Orissa, and the entire coast of Coromandel between Mahanaddi on the north and Godavery on the south. This stretch of land is inhabited by the Calinges and Sadars, tradesmen and pirates, who dwell in the mountains under the names of Lanhos and Bainiahs; the Khondes, a nomadic tribe living by hunting and agriculture, an agile and strong people, candid and loyal, addicted to drunkenness, and, despite the efforts of England, still offering human sacrifices; nevertheless, they are subject to instruction in Christianity; the Telougous, formerly a powerful tribe, a sect of Buddhists; and the Oryas, an Oryan race, whose ancient capital, Pouri, is celebrated for its famous temple of Juggernaut.

The system of caste is rigorously preserved among these different tribes whose religion is similar to that prevailing throughout East India. There are a large number of Mohammedans and Parsees, or fire-worshippers.

Before the advent of our priests, Vizagapatam was dependent upon the mission of Golconda, founded in the beginning of the seventeenth

century and, at first, in charge of the priests of Sheatin, and, afterwards, the priests of Goa.

First Missionaries.— Their Trials.— Bishop Meyret.

The first missionaries of St. Francis de Sales, four priests and two lay brothers landed at Pondicherry September 8, 1845. Among them were Father Martin, superior of the new mission, and Father Tissot, future bishop of Vizagapatam. A hard trial awaited them on the soil of India. Bishop Fenelly, vicar-apostolic of Madras, under whose administration Vizagapatam had been since 1838, refused to receive them, as he desired to place the mission in charge of his compatriots, the Irish. During the four long months while they remained in Pondicherry, the newly arrived missionaries studied the languages of the country, preached to the French population and made their annual retreat. Finally, all opposition was suddenly removed, and they set out on their way under the guidance of Father Gailhot, a priest of the foreign missions, who was appointed their pro-vicar. On their way, they paid their respects to Bishop Fenelly in Madras. Father Martin remained at the French bureau in Yanaon, and, on February 8, 1846, his companions entered Vizagapatam where they were received with transports of joy by the inhabitants.

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However, God held a most heavy cross in store for them. Three months had scarcely passed when Father Martin, superior of the young mission, died at Yanaon, a victim of sunstroke, mortification, isolation and harassings on the part of Mr. Law, the chief of the service. In the flower of manhood, he fell a hero on the field of battle at the very beginning of the fight. Father Tissot was at once appointed his successor. Advised of his change of position, Father Gailhot immediately set out for Pondicherry, whilst Fathers Lavorel and Thevenet, on their way to the northwest, continued their route to Kampti and Aurungabad, their respective stations. What a sad exodus their long journey was in a cart drawn by two oxen, during the rainy season, without shelter in their halts. Father Lavorel, burning with fever, fell ill at Hyderabad. From there, all alone, Father Thevenet continued his way, forced to walk, his cart having broken in a bog and his effects having been stolen by his carrier.

Everything had to be begun in the missions. Two or three priests from the vicariate of Madras could hardly make the necessary round of visits. Residences, churches and chapels had to be built, visits

made to the neighboring Christian settlements and the struggle carried on against the Protestant influence of English officials or the open hostility of the schismatic priests of Goa. Moreover, the ready disposition of the natives to cheat proved a serious menace to their modest resources.

Fortunately, reinforcements arrived from Savoie; a lay brother and six priests, one of whom, Mgr. Neyret, was invested with the title and powers of vicar apostolic. New stations were at once opened. The English government agreed to pay Father Thevenet and Father Decompoix a salary of fifty rupees a month to act as chaplains to the Catholic soldiers in Saulnah and Vizagapatam, respectively. Father Tissot, stationed in Vizagapatam, readily gained an extraordinary ascendency over the people by his imposing presence, great kindness and exceptional energy. He made an effort to establish two schools and, for want of better instructors, gave the one in charge of a sergeant, and the other to one of the soldiers' wives. As necessity demanded he himself played the part of teacher, as he performed that of builder. To him we are indebted for the cathedral of Ste. Ann, in the center of the black quarter, and for the residence, college and chapel on the shores of the sea in the section of the city reserved for the whites.

The Sisters of St. Joseph and the Sisters of the Cross.—The Founding of Schools, Dispensaries, etc.

The want of Sisters to teach the children was early felt, and Mgr. Neyret made an appeal to the Sisters of St. Joseph, which was received with the most earnest enthusiasm. The only difficulty of response lay in the choice of those who might be permitted to go. Their zeal has not abated. Since the year 1845 to the present day more than 150 Sisters of St. Joseph, from their houses in Chambéry, Maurienne and Annecy have left for the missions in India. Since 1886, the Sisters of the Cross, whose mother-house is in Chavanod, near Annecy, have sent more than 30 of their companions to the mission of Nagpore. Since 1889, the catechist Sisters of Mary Immaculate in Paris have furnished their contingent of apostles to the same diocese. Not including the native element, more than 160 Sisters are devoting their lives to works of zeal in Vizagapatam and Nagpore.

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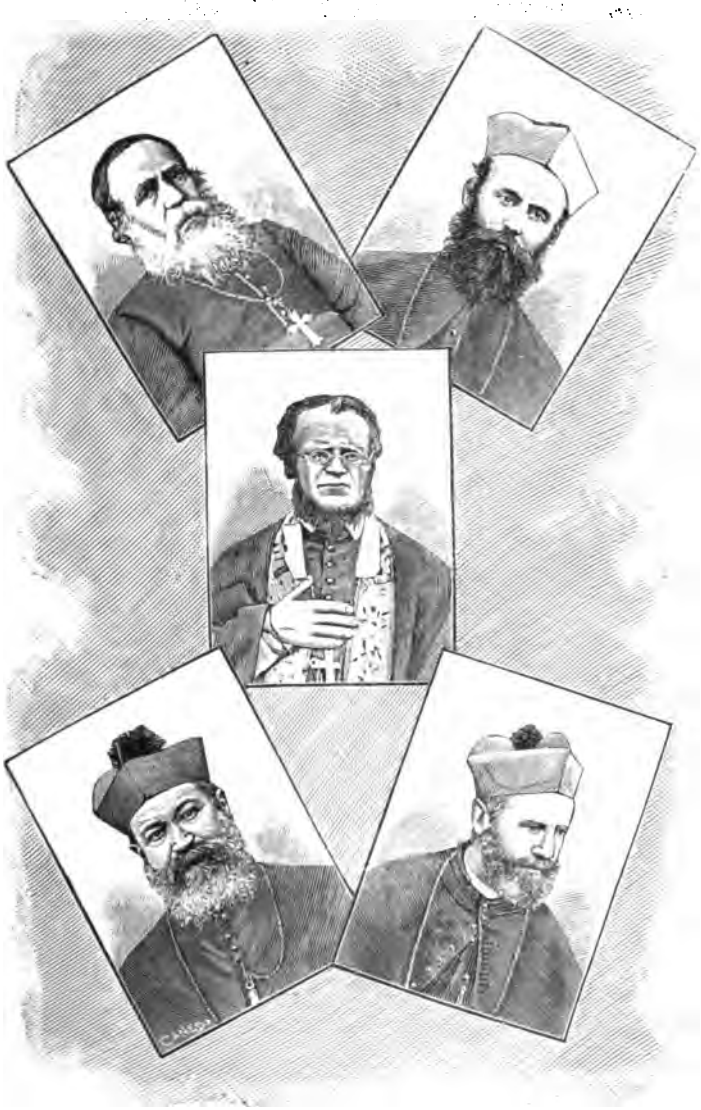
Thanks to their assistance, a number of schools for girls have been opened during the last 50 years in the most important localities. In Vizagapatam there is a school at the Fort with a workroom for women,



THE BISHOPS OF THE CONGREGATION OF SAINT-FRANÇIS DE SALES OF ANNECY.

BISHOP TISSOT. BISHOP CLERC.

BISHOP NEYRET.

BISHOP BONAVENTURE. BISHOP PELVAT.

which receives an appropriation from the English government. The classes among the Telougous under the patronage of the rajah Gadjpatti-Rao receive children of caste; the schools of the *Holy Childhood* admit boys and girls, the *Bishop Tissot School of Catechumens* is designed for women of the catechist caste and others desirous of becoming Christians. Yanaon possesses a school for Hindu girls, with classes in English. The same conditions prevail elsewhere so that more than a thousand girls are being educated by the Sisters of St. Joseph in the mission of Vizagapatam alone.

In Nagpore there is a day school; in Kampti a boarding and day school. Jubbulpore and Khanda likewise have schools. The Sisters of the Cross have a convent school in Amraoti, a school for Indian girls of caste and also a convent school in Ellichpore. The Sisters of Mary Immaculate have a school in Nagpore, whilst native Sisters of Ste. Ann instruct several hundred pupils in Nagpore, Kampti, Jubbulpore and Thana.

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The zeal of these holy women, however, is not confined to teaching. After school is over, they go to the dispensary to care for the sick and distribute medicines among them, they also provide for the infirm and aged, and even lepers. The poor-house in Nagpore is in charge of the Sisters of Mary Immaculate. They travel two by two in a *bandy* through the villages, taking care of the children and baptizing those in danger of death. At times, they are called upon to fight the terrible plague of cholera and it has happened that they have been the first victims of the scourge. Who can tell their indefatigable devotion when famine afflicts these vast territories and when rice fails for want of water? They then go about giving rice to poor famished creatures, and care for the abandoned orphans.

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During this same period from 1845 to 1900, the missionaries of St. Francis de Sales have sent to India 65 priests, 15 brothers, 7 scholastics, and 8 students. With their help, it has been possible to provide for the education of young boys. By slow degrees, the college of St. Louis de Gonzaga has been established in Vizagapatam. It numbers 210 pupils, boarders, and day scholars, has a department of telegraphy, a gymnasium, a music school and a corps of cadets. The *Bishop Tissot Industrial School* gives courses of instruction in arts and trades. Vizagapatam also possesses a kind of normal school. There

are also boys' schools in Guanaponram and Coconada. These different institutions have an attendance of nearly 800, not including the 600 pupils who attend the native schools of the villages in the country of the Khondes.

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Nagpore is also favored with its beautiful college of St. Francis de Sales, erected in 1870, and affiliated with the University of Calcutta. It numbers over 300 students and bestows the degree of First in Arts. The boarding school of St. Francis de Sales is open to natives who take the primary and secondary courses. St. Joseph's school in Kampti numbers nearly 200 pupils. The boarding and day school of St. Louis de Gonzaga in Jubbulpore has a large attendance with a curriculum of the elementary course. Parish schools exist in Amraoti and Aurungabad. Besides, 16 villages of this district each possesses its own school. In Thana there is an agricultural orphanage.

Different Works of the Apostolate.—Heroic Devotion.

These simple statistics show what care and attention missionaries give to the instruction and civilization of the natives. Nevertheless, in the education of the young they do not forget other apostolic works. Since 1853 the mission has realized considerable progress.

The priests traveled two by two to the principal centers, one always remaining free to visit the scattered stations. A large number of churches and chapels were built; in the meantime, Christian settlements already founded were not neglected. The hour had struck for the work of conversion among the natives, especially as Protestant ministers were threatening to make the advance. As early as 1851, Bishop Neyret had visited the different parts of his vicariate. At Saulnah he re-established peace and confirmed a large number of the faithful. Aurungabad extended a most enthusiastic welcome to him. In July, 1852, he decided to establish schools in Kampti. His presence in the country was regarded as an event of importance; Catholics, Protestants, Schismatics and Pagans—all extended a welcome to him.

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Three years before Fathers Tissot and Sermet had attempted to gain some recognition from the Khondes living in the mountains. Leaving Berhampore, where they had visited their Christians, they traveled with a guide through almost impenetrable forests, cutting their own way with hatchets, without shelter or provisions, wandering about for several days in an unhealthy swamp, exploring the country

and placing themselves in relation with the natives in the hope of soon returning. Scarcely had they both reached Ganijam again when they were seized with fever and forced to rest. Stretched out on a mat, side by side, almost dead, they gave each other absolution. Father Tissot recovered, but Father Sermet died in the afternoon.

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This glorious death did not intimidate the sons of St. Francis de Sales. Three years later, Fathers Dupont and Richard set out for the country and arived at Sourada where they encamped in the open air. For several days, the natives came and grouped themselves about a large shady tree, listening to the missionaries who tried to repeat in their own language the phrases they had learned word for word from their servant. In the end, they succeeded in making themselves understood, and before ten months had scarcely passed by, nearly 200 pagans were baptized. Encouraged by this success, the missionaries desired to establish themselves in the country.

So they made of the sheltering tree a hut of bamboo interlaced with leaves which, according to the architect, Father Dupont, cost about 12 cents. Here, they said mass and unpacked their baggage. At night they slept on the warm sand, the stars overhead, an open umbrella protecting their heads. The neighboring river, swelled by the rains, soon swept away the hut. Obliged to go back to Berhampore, they hastened to return to Sourada during the dry season. This time, they built a true chapel and a more solid residence, which were replaced later on by a Gothic church and a house. In the meanwhile, there were no end of difficulties. The priests were accused of favoring the trading of the coolies sent into the colonies; even the Christians wished to preserve the custom of burning the dead; cases of possession by the devil were found among the neophytes; and, above all, they suffered from the terrible mountain fever. In spite of everything, the number of missionaries increased so that they could advance, make more frequent visits to the villages, and multiply stations.

Father Seigneur was conspicuous for his zeal. Gifted with a remarkable aptitude for the study of languages, he translated the catechism into the vernacular. To win over men of caste, he learned Sanskrit and lived in the style of the Brahmins. Alas! however, young as he was, he fell a victim to cholera in the nearby station of Palcondah where the movement of conversion was making rapid progress. In 1889, Father Neyroud, likewise in the prime of life, died of the fever contracted on the same field.

Since then, these different missions have continued to flourish. At the present day, Palcondah, Parla Kimedi, and Bobbili where Fathers Payraud and Ailloud, assisted by two young fellow priests are laboring with unabated zeal, form so many centers of apostolate, divided into sub-stations with a total of more than 4000 Catholics. Owing to the energetic action of the two Fathers Descombes, assisted by other missionaries, Sourada can boast of a beautiful church dedicated to St. Joseph and 2000 Christians. Such is the way of justice. Their forerunners sowed the seed in tears; they are reaping the golden harvest in joy.

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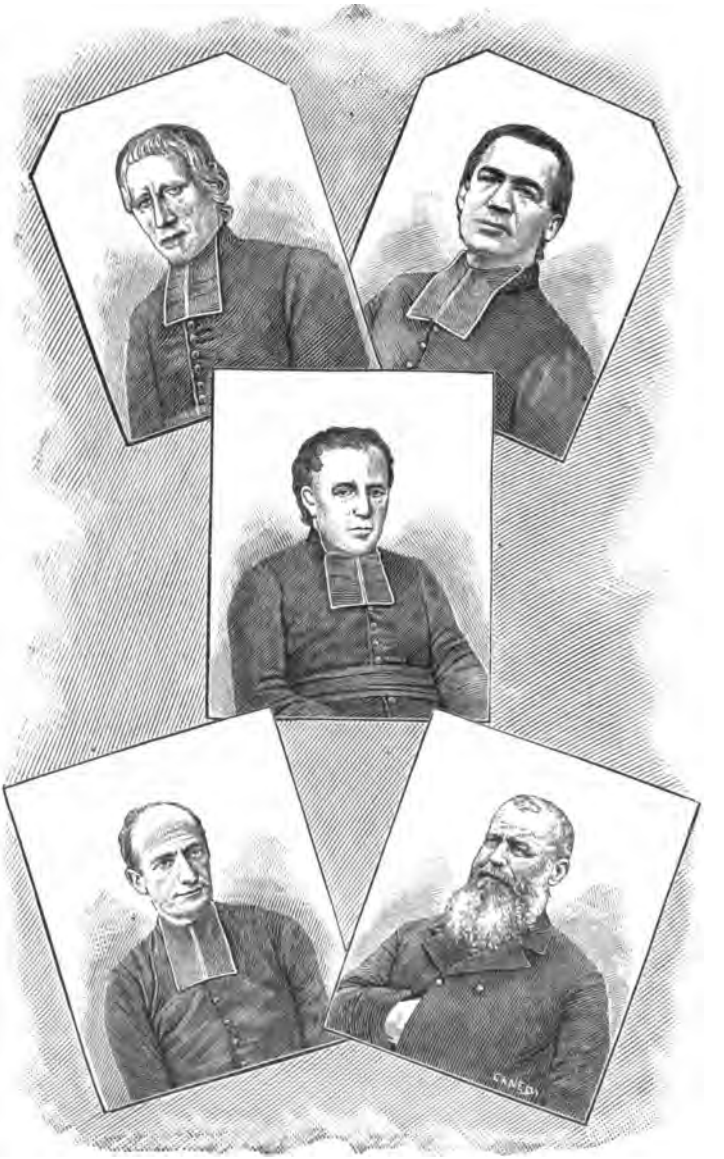
In proportion to the number of laborers sent from Savoie, the north of the mission saw new stations established along the line of railroad. Kampti possesses a large church and convent. Because of its garrison, Jubbulpore requires the presence of a priest. Nagpore promises a rapid growth and a future station which will soon become an episcopal see.

Bishop Tissot.

While these works were going on, Bishop Neyret died at Kampti, November 5, 1852, his strength exhausted by a long and painful voyage. In him the mission lost its founder and the missionaries a venerated priest; his example was one of heroic virtues. His successor was Father Tissot, his vicar general. Consecrated at Bombay, April 4, 1864, the new vicar apostolic immediately undertook a pastoral journey through his vast territory, visiting the Christian settlements, administering confirmation, and taking an account of all the needs of each locality. This journey was marked by two events: the founding of the farm of Thana, a kind of agricultural school for the support of orphans, and the death of its founder, Father Lavorel. This true apostle succumbed to fever and fatigue alone in his cart, covered with a mat, in the midst of a forest on the road to Kampti.

At the close of his visit, Bishop Tissot left for Europe to collect laborers and resources. Pius IX received him with paternal kindness. Savoie welcomed him with pious enthusiasm. In a short while, he came back, bringing with him four priests, two Brothers and several Sisters of St. Joseph. On his return, he learned that several men of caste were prepared to be converted. To bring them together necessitated the founding of a village. Vizagapatam is built on a sand bank between the sea and large swamps through which a stream of water runs. Profiting by a favorable occasion, Father Richard bought a tract



THE SUPERIORS OF THE CONGREGATION OF SAINT-FRANÇIS DE SALES OF ANNECY.

R. P. GAIDON. R. P. CLAVEL.

R. P. MERMIER.

R. P. TISSOT. R. P. GOJON.

of land, to which the English government by request of the Bishop, added a grant of about 1200 acres. The first thing to be done was to render the soil fit for cultivation. It was a gigantic undertaking, frustrated several times by the sudden inroad of the sea which destroyed terraces, dikes, and plantations. However, the invincible tenacity of the conqueror overcame all obstacles and the village of Gnanapouram was founded for the residence of the first converts of caste.

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The mission suffered several times from famine. The years 1866, 1867, 1897, and 1899 are sad records in our annals. How much misery to relieve! How many victims of the plague! How many little angels sent to Heaven! How many orphans claimed to be founders of Christian families! It was necessary to multiply asylums to receive them. At present, Vizagapatam supports 300 orphans, boys and girls. Nagpore, 600 boys and 700 girls. In 1898, 2838 children in danger of death were baptized in the former diocese, and 2960 in the latter.

The Hierarchy.—Division of the Mission.—Foundation of the Diocese of Nagpore.—Different Bishops.

In 1886, an event of great importance took place in India: the establishment of the ecclesiastical hierarchy. The mission was then divided into two dioceses: Vizagapatam under the venerable Bishop Tissot, dean of the Bishops of Hindustan and Nagpore to which was promoted his vicar general, Bishop Riccaz, who was consecrated by the Metropolitan of Madras, November 20, 1887.

A few months before, Bishop Tissot had celebrated his golden jubilee on the same day that the beautiful cathedral of Nagpore was consecrated. Three years later, the holy bishop died at Sourada, September 27, 1890, ending a life of forty years of apostolic labors. His funeral obsequies were a veritable triumph and his memory will ever remain a benediction.

Bishop Clerc, his successor, was consecrated at Vizagapatam, July 26, 1891, by Bishop Colgan of Madras. With a truly apostolic courage, he continues the work of his venerable predecessor. After a sojourn of several months in Europe he has recently returned to India, bringing with him a number of recruits. The persecution which has closed our colleges and houses has furnished him many devoted assistants.

Bishop Riccaz, whose health was undermined by fatigue and climate, died prematurely at the age of 58 years, September 8, 1892.

Bishop Pelvat consecrated, by his metropolitan December 10 of the following year, succeeded to the see of Nagpore. An attack of cholera caused his death, July 23, 1900. He was succeeded by Bishop Crochet, who governed the diocese committed to his care only a short time; in 1903, he, in his turn, fell a victim to the scourge. He has just been succeeded by Bishop Bonaventure, consecrated in 1905.

Bishop Philippe was sent to India to visit the mission. On his return, he was consecrated titular bishop of Sori and coadjutor of Bishop Tissot. His feeble condition prevented his leaving Savoie, where he died in 1904.

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How can the labors of over 60 years be recorded in so short a sketch! We should have to give the history of all the stations, mention the details of many enterprises undertaken in the face of appalling obstacles, enumerate the number of churches and chapels built, the schools and colleges opened in the most important centers and even in villages, and follow the progress of the Catholic religion among the pagans. The account of the conversion of several thousands of Khondes would in itself form a most interesting episode. Father Payraud and his companions would be the heroes.

Now many noble characters would be presented to the admiration of our readers: Fathers Lavorel, Thevenet, Richard, Bolmand, Dupont, Delalex, etc., the laborers of the morning hour, the great builders! Would they not form a brilliant aureole about their bishops, Bishops Tissot, Clerc, Reccaz, Pelvat, Crochet and Bonaventure? Death has already claimed 80 victims among the Fathers, Brothers and Sisters sent by France to India since 1875.

Up to the present day, the missionaries have enjoyed the good will of the English government, which seconds their efforts in behalf of the education of the youth of their colonies and the progress of Christian civilization among them. At times, native princes aid the mission by their sympathy and gifts.

A novitiate in Vizagapatam, to which is joined an academy, is preparing future apostles who have been joined by some young men recently arrived from France. Rev. Father Gojon has been elected by his fellow priests superior of the congregation. Owing to failing health after a laborious government of 10 years, he was obliged to offer his resignation. In 1905 he joined his four predecessors in Heaven.

✣

In obedience to the desires of the Holy See, Bishop Pelvat built a seminary in Nagpore which holds out great promise for the future and will add new native priests to those already working in India. The apostolate is developing more rapidly than ever among the pagans and is assuming magnificent proportions.

Thus the missionaries of St. Francis de Sales, animated by the spirit of their Blessed Father, are endeavoring to walk in his footsteps, laboring with zeal, like him, to promote the glory of God and the salvation of souls. May Divine Providence bless their family, in part dispersed, send them many vocations and preserve in each one of their members the sacred fire of the apostolate!

MISSIONS IN EUROPE

THE BLESSED VIRGIN AND THE NORWEGIANS

LETTER OF BISHOP FALLIZE,

Vicar Apostolic of Norway.

When the Reformation was introduced into this once Catholic country, not so much by the will of the people as by the violence of foreign princes, the Norwegians, by a happy disposition of Providence, retained a large share of their Catholic heritage. To this day, baptism is validly conferred; the liturgy imitates the Roman liturgy very closely, and, if the doctrine of Luther is accepted which grants everything to grace, and nothing to good works, it is practically rejected to follow the teaching of the Catholic church. What is most astonishing among the Lutherans in these parts is the contrast which exists between their theory concerning the dignity and worship of the Blessed Virgin and their daily conduct. In theory, the Mother of God is, they say, a woman like any other, from the pulpit, in their theological treatises and in their school books, their ministers make a superhuman effort, supported by Biblical texts interpreted to their fancy, to prove that she was subject to sin like any other mortal. They tremble at the very idea of offering any devotion to Mary, for any such cult in their eyes is nothing more nor less than idolatry; it is the great reproach they offer to the Catholic church.

However, the practice of the people is very little in keeping with their doctrine. The piety with which they preserve the title of Notre Dame in all churches built in Catholic times and dedicated to the Blessed Virgin makes one doubtful. Nearly every Norwegian city possesses its *Dorfrue kirker,* and in the capital itself, Protestants will conduct you with a certain pride to a church of the Blessed Virgin, the *gammel Akers kirke,* one of the oldest in the kingdom, telling you that their ancestors dedicated it to Mary.

Moreover, in at least one-half of the houses, in the city as well as

in the country as far as Lapland, you will find the statue of the Blessed Virgin in a place of honor beside that of our Divine Lord.

If the immense statue of the Blessed Virgin Mary which is in full view of the whole city of Christiania, on our hospital of Notre Dame, is the only one to be seen in any public place, popular imagination has given her blessed name to the most remote fjords and valleys, and to an indefinite number of picturesque rocks. One day I penetratd the Nordfjord and, as the boat was passing the foot of the rugged Mount Hornelen, my friendly traveling companions pointed out a projecting rock: "Do you see the Virgin Mary with her child? It is superb, is

THE CATHEDRAL OF STAVANGER BEFORE THE REFORMATION, NORWAY.

it not!" I tried hard to see the figures, but could not assure myself of the illusion.

Another proof of the affection of the Norwegians for the Blessed Virgin is the host of field flowers named after her.

✣

The Lutherans here are also conspicuous for their belief in the perpetual virginity of the Mother of God; they never designate her in any other way than the *Virgin*. As for worshipping her, as much as they reject the theory of her cult, they practice it upon occasions without hesitation. During the month of May, when we offer her de-

votions with all possible splendor, they mix with our people in large numbers and join in the hymns and praises which we address to the Queen of Heaven.

The title of *Queen of Heaven* once brought me a touching little present. In a gathering of Lutheran countrymen at Selbo, I spoke of the honors which the Catholic church showers on the Blessed Virgin.

THE CATHOLIC CHURCH OF STAVANGER.

Among other things, I said: "What would our king think, if we did not honor his mother, if we should think that any favor of him requested through her would be an offense to him? If he is our king, she is our queen. In the same way, if Jesus Christ is the King of Heaven and earth, His mother must be the Queen of Heaven and earth; thus she has a right to our veneration and we are authorized in claiming her intercession with her Son."

In the afternoon, a good woman carrying a basket with much labor, came to see me.

"Bishop, this morning you touched our hearts by explaining to us that the Virgin Mary, being the Mother of God, is the Queen Mother, the Queen of Heaven and earth and, therefore, we should honor her. It is a beautiful thought, the Queen of Heaven! To thank you for having taught us this truth, we beg you to accept this offering."

She uncovered her basket and it was filled with eggs.

✣

How the cult of the Blessed Virgin responds to the needs of the Christian soul! how the human heart is Catholic by nature! Would you like to hear another example? Upon the occasion of the last feast of the Annunciation of the Blessed Virgin, a popular Protestant newspaper of Christiania, the "Hjemmet," published the following:

"We believe that the Virgin was a pure woman but, perhaps, we do not render her all the honor which is her due as the mother of Jesus. We Protestants forget her more than did the holy confessors of the faith who lived and died for the truth and spread it throughout the world. Did not Mary suffer equally for the truth, did she not suffer more cruelly than most of the other confessors of the faith? What every mother plunged in sorrow has endured for her prodigal son, she felt in a most intense degree, for her Son was obliged to die for all prodigals, although among all men He alone was not a prodigal. Her soul was pierced by a sword. Every desolate mother should think of her; she will give consolation in sadness and the hope that her sorrow may be changed to joy as was Mary's.

"The early Christians honored her much more than we do. Do not many Christians feel disdain in their hearts when they hear the Virgin Mary spoken of? And, still, she was hailed full of grace among all women. Never will any other woman be born that can be compared to her. No other woman will ever be favored with so many blessings. She occupies a unique position in Christendom. In the office of the day she is called Blessed Virgin. She herself predicted that all generations would call her blessed. We should, therefore, do our part in giving her homage. It stands in the Bible. In her, mankind received a new birth. It is through her that Redemption came into the world. We must not forget that between her and the Son of God there existed a union which had never before existed between humanity and divinity. She was the tabernacle of eternal splendor, of the light which enlightens the darkness of humanity. Star of Heaven, she is the Mother who brought the Son into the world. For this reason, her name shines out across the centuries as the most noble star of Heaven and humanity. She is the first among mothers. She was the obedient and humble mother: 'May it be done unto me according to Thy word.' That was her whole life. Thus

she accepted the vocation of motherhood, that vocation which was to be for her so full of sorrow, a sorrow which certainly did not end with the death of her Son on the cross. In the midst of her blessed joy, of triumphant faith in her risen Son, her mother's heart wept at the thought that she no longer held the Child she had born to her breast. She felt more than all others the ardent desire of believing, of being one day united forever to her Lord. May this desire always animate our hearts. Then we shall one day see the Son of man in the house of his Father where there are many mansions, together with the Blessed Virgin Mary and all the saints."

THE GEIRANGERFJORD.

These are the words of a Norwegian Lutheran. Such are the sentiments which slumber in thousands and thousands of souls in Norway still separated from the Catholic church, by whom alone the Queen of Heaven is known, loved and glorified as her Divine Son wishes her to be. Our new converts love her with a tender devotion. The scapular of Mt. Carmel is their most beautiful ornament, the holy rosary their prayer of preference, the associations placed under the patronage

of the Blessed Virgin their family, the month of Mary and the month of the holy rosary their festival season.

We have as yet been able to dedicate only two humble wooden sanctuaries to the Blessed Virgin; one at Porsgrund, the other at Tromsoe. If the Pastor of pastors continues to bless our efforts, if He raises up benefactors for us, if He places us in a position to gradually embrace this immense territory within the circle of our apostolic labors, the day will come when these regions of snow and ice will form one single sanctuary, when from Skagerrak to Cape North the whole people of Norway, so noble and Christian despite the errors that yet enslave them, will chant together with the Catholics of Italy, the sweet refrain:

Evviva Maria e chi la creò!
Let Mary live and Him Who created her!

MISSIONS IN AFRICA

VICARIATE APOSTOLIC OF NORTHERN NYANZA

The following touching letter might have been taken from the *Acta Martyrum* of the early Church. Our readers will rejoice in having contributed their mite to the missionaries of these distant African tribes that are giving such admirable neophytes to the church of God.

Martyrdom of a Catechumen in Uganda

By Bishop Streicher, Al. M.

Sainte Marie of Rubaga, June 6, 1905.

About fifteen months ago a lawsuit was brought before the English judge; a certain pagan had been accused and convicted of having killed his wife, a young catechumen, out of hatred of the faith. Accustomed as I am to the courage of our catechumens, even children ten years old, in the confession of their faith, I had no idea, at first, that the tragic death of this woman assassinated by her husband would add so glorious an interest to the annals of our mission.

Stanislas Mgwanya, Catholic Regent and supreme judge in Uganda, who presided over the court proceedings, however, placed before me the evidence given in court by the murderer and other witnesses. On reading the official statements, I was impressed by the evidence of the motive which had caused the death of this brave catechumen, and send you an account of her heroic end.

✣

Musibika, the name of our martyr, a native of the province of Buddu, was only fourteen years of age, when she was carried off during a raid led by the Mohammedans and sold to an old pagan named Ssubi. Despairing of ever making her his wife, he gave her up to one of his friends, Kimaliriddé, who met with the same resistance.

Musibika was sixteen years old when, in the beginning of 1897, she was bought at a high price by a brutal man named Mwasanjé. At this period of her life, she already knew her morning and night prayers and a part of the catechism which she had learned from a neighbor. Her entrance into the house of her new master marked the commencement of the struggles which she had to endure for the preservation of her budding faith and which only terminated five years later when she sealed her faith with her blood.

Hardly had she taken up her abode with Mwasanjé when she told him of her love for the Catholic religion. She received this answer:

"I am a pagan and I do not want any of my wives to pray."

The brave young catechumen replied:

"I do not know what the future will bring forth; perhaps sickness or misery may change my feelings, but for the present, I love my religion very much; I love it as well as my two eyes and I would not give it up for anything in the world."

This was her first confession of faith, which she made to the consternation of her companions, who said to one another:

"Have you ever seen a slave oppose her master and contradict his wishes?"

✣

Musibika often suffered similar attacks; for, when five years later, Mwasanjé, the murderer of his wife, pleaded the legitimacy of his crime and gave what he called extenuating circumstances, he said to his judges:

"Every day and three times a day, I said to her: 'Musibika, stop praying,' and each time her answer was a refusal."

Every day and three times a day! What a revelation this avowal was! How could the faith scarcely awakening in the soul of this child be preserved despite the urging and threats of this pagan fanatic? The secret is with God.

Musibika longed to assist at instructions, if not those of the priest (that would have been too great a happiness) at least those of the catechist of her village. Anticipating her design, Mwasanjé declared that if she carried it into effect he would kill her as well as the one who instructed her. A few days later, when she met the catechist, the unfortunate child said to him:

"I should like to go to you to learn how to pray; but I am afraid, not for myself, but for you and your house. So I shall go farther away and apply to a catechist whom my master does not know."

✣

A little while after this interview she met Matthew, the catechist of the village of Kamingo.

The following is the touching testimony, word for word, given by Matthew before the judges:

"I was returning to the missionaries when I met a woman on the way. I had passed when I heard her ask my boy:

"'Who is that man?'

"'That is Matthew, the catechist of Kamingo,' answered the child.

"She followed me:

"'Master,' said she; 'I have something to say to you, but I do not know whether you want to hear it.'

"I answered:

"'If what you want to say is bad, I will not listen to it; but if it is good, I will hear you. Where do you come from? Who are you?'

"'I come from the village of Kasange and Mwasanjé is my husband. I want you to teach me religion.'

"I said to her:

"'Come to-morrow at noon; that is the time when I teach, for then all the women have finished their household work.'

"'How can you teach me? My husband is a very wicked man; he told me, wo! to the one who dares to instruct you, I will kill him.'

"I replied:

"'I am not afraid; it is my duty to teach.

"The next day, at the appointed hour, she came and I instructed her. She already knew her prayers and I asked her:

"'Where did you learn all that?'

"She replied:

"'A long time ago, before Mwasanjé bought me, but he has forbidden me to pray.'

"'Fear not, remain firm.'

"'Yes, yes, I will be firm. If my husband strikes me and breaks my arm I will put my uninjured arm to my head and pray. If he breaks my leg, as soon as I am cured I will come again and I will pray.'

"These were the words of Musibika, the wife of Mwasanjé.

"The next day, my friend Luca came to me and asked:

"'Did you instruct the wife of Mwasanjé yesterday?'

"'Yes, she spent the day in prayer with me.'

"'Well, her husband has declared threats against you; be on your guard.'

"I have spoken. My words are finished. I swear they are the truth."

✣

Having learned that his wife had gone to Kamingo, Mwasanjé burst into a fit of anger, and at the door of his house cried out so that the whole village could hear: "Whoever has instructed my wife shall

not escape my vengeance; I will kill him." From this time on; his sullen moods indicated his dark purposes and Musibika could foresee her early death.

Mwasanjé owned a cabin on the shores of a lake, which he occupied when fishing. On July 8, 1902, he took three of his wives with him: Musibika, our heroine, Lwanvunanaki, who had learned the *Our Father* and *Hail Mary* from her, and Bwegairirwa, still a pagan. The

THE YOUNG KING OF UGANDA.

fourth, still an obstinate pagan, was left at home to take care of the house.

Alone, or believing herself to be alone with her companions, Musikiba said to them:

"I know why our master has brought us to this desert; he is making it impossible for me to be instructed in religion. Will you too

denounce me when I pray? If so, you will succeed in having me killed."

In the meantime, Mwasanjé, who had returned unexpectedly from a walk on the shores of the lake and was standing at the door unseen by his wives, overheard what had been said. With a bound into the room, he caught Musibika by the throat and would have strangled her then and there if the cries and supplications of the other two women had not made him release his hold. Then he fell upon Lwanvunanaki, seized her by the throat and cried:

"You, too, are a rebel, for I know that both of you pray."

Taking two sticks he held them against the temples of the unfortunate woman, threatening to crush her skull if she did not promise to apostatize. Frightened and overcome by pain, she moaned:

"Release me and I will stop praying."

Turning to Musibika, he said: "And will you, too, stop reciting your prayers?"

Without hesitation, she answered:

"Never will I cease praying to God."

Nonplussed for the moment, Mwasanjé stood silent; in a few minutes, however, he ordered Bwegairirwa and Lwanvunanaki to return to the village and get Musibika's child and mat.

"Do not tell any one what I have commanded you to do. You, Lwanvunanaki, are not to come back here, Bwegairirwa and Musenero alone shall come."

The death of Musibika was decided. The order to bring back her child was only a pretext. What he wanted was the *mbougo* (material made of the bark of trees) to serve for the burial of his victim.

✣

On July 10, his two other wives returned to the shores of the lake. One of them, Musenero, having deposited her charge, went back to the village, leaving her master alone with the other two. During the night, the wretch had made a last effort to force the catechumen to apostatize. Upon her refusing, he tried to strangle her; but she escaped and would not return until he promised that he would not further molest her.

The next day began the dark journey on the sandy shores of Lake Victoria Nyanza, which was to end in the death of the heroic catechumen. Mwasanjé, armed with a large knife, led the procession;

Bwegairirwa followed, carrying the household effects. Musibika came last bearing her child on her back and the *mbougo* on her head. She could make but a slow, painful advance, her feet sinking into the sandy soil at every step.

Mwasanjé and Bwegairirwa were obliged to wait for her.

"Take her child," cried this fiend to Bwegairirwa.

Then he rushed toward Musibika, threw her down and once more started to strangle her. His companion again interposed:

"Have pity on her," she cried, "do not kill her."

The little child began to cry and call for its mother.

"Away," yelled the monster, "get away with the child."

But she stood still, motionless from terror. When the murderer's grasp relaxed his victim lay stretched out, her body quivering in its last agony. Taking his knife he finished his work and the soul of the catechumen baptized in blood took its flight to Heaven.

Having wrapped the dead body in the *mbougo,* he threw it into a hastily dug ditch and covered it with leaves. His horrible task done, he walked to the lake and threw his knife into the water.

"Let us move on," he said. Then with a menacing gesture, he added:

"Not a word about what you have seen."

The journey was continued in painful silence, Mwasanjé walked with a hurried step; his wife carrying Musibika's child could hardly keep up with him. At nightfall, they both arrived in a little village. Bwegairirwa was so enervated from fatigue that he was obliged to leave her there and continue his way home alone.

✣

Meanwhile, Lwanvunanaki, who had been duped into carrying the *mbougo* of Musibika to the lake and had a suspicion of what was going on, had not closed an eye. When her lord and master came home alone all her doubts were dispelled. At the first break of day, she turned her steps toward the lake; on the way she met Bwegairirwa who, giving the child into her arms, related what had happened.

The two women at once set out for the village and denounced the murderer to the chief. He immediately gave orders for his arrest, but, upon arriving at the hut, his men found it unoccupied.

Mwasanjé was fleeing in the direction of the German frontier when he was seized and brought before the tribunal of Pokino, chief of the province of Buddu. He at once recognized that the case had to be referred to a superior judge, and sent the accused to the nearest Eng-

lish fort. The officer in charge, however, answered that the matter must be brought before the native tribunal of the capital. Pokino sent Mwasanjé to Mengo and gave the following letter into the hands of the guard:

"In sending this murderer, whose name is Mwasanje, to you, here is what I have to say:

"I, Pokino, when I asked Mwasanjé of what he accused his wife Musibika when he killed her, received the answer: 'I found fault with her for praying, because I do not want my wives to pray.' I, Pokino, asked him: 'What is the second reason for your having killed her?' He answered: 'There is no second reason; she prayed; that is all.'

"I, Pokino, summoned five women living in the house of Mwasanjé; I commenced to question the one who was present when Mwasanjé killed Musibika, and I asked her: 'Of what was your companion accused when she was killed?' This woman answered: 'The Catholic religion.' The name of her who gave this answer is Bwegairirwa. Then I questioned each of the four other women: 'What was the cause of the death of your companion?' Each answered: 'The Catholic religion.' Of the five, I send three; question them; the others have remained here because they are very old. My task is done and I have finished. It is for you to judge.

"I, POKINO."

Incompetent to pronounce capital punishment, the native tribunal sent the murderer to Mr. Wilson, His Majesty's commissioner, who referred the case to the superior court.

Mwasanjé was sentenced to death. The Fathers of the Mission of Sainte Marie de Rubaga tried to influence him to accept the treasures of divine mercy, but he repulsed all their advances and died impenitent.

DESTINATION OF MISSIONARIES

Reported since the April Annals.

NORTH AMERICA

UNITED STATES

Rev. Donat Schloesser, C.S.Sp.

WEST INDIES

Haïti.

Rev. Laurent Le Berre, C.S.Sp.

SOUTH AMERICA

Brazil.

Rev. Giampietro Recalcati, O.M.Cap.
" Bartholomeo Ratti, O.M.Cap.
" Germano Gnocchi, O M.Cap.
" Marcellino Oriani, O.M.Cap.
" Graziano Posett, O.M.Cap.
" Fidèle Bonacina, O.M.Cap.

AFRICA

Senegambia.

Rev. René Bodo, C. S. Sp.
" Henri Greffier, C.S.Sp.

Cimbebasie

Rev. Jacques Devis, C.S.Sp.

Dahomey

Rev. Beisson, L.A.M.

Kunene

Rev. Louis Muraton, C.S.Sp.

North Madagascar

Rev. Pierre Gaston, C.S.Sp.

Gabon

Rev. Yves Mortellec, C.S.Sp.

Gold Coast

Rev. Laurent, L.A.M.
" Scheler, L.A.M.

Ivory Coast

Rev. Gorju, L.A.M.

French Guinea

Rev. Joachim Guillovzic, C.S.Sp.

ASIA

India

Rev. Jules Artigue, M.S.F.S.
" Henri Petitjean, M.S.F.S.
" Peroine, M.S.F.S.
" Emile Mailliant, M.S.F.S.
" Regis Manioloux, M.S.F.S.
" Louis Roustan, M.S.F.S.
Rt. Rev. Bishop Clerc, M.S.F.S. Returning to his mission of Vizagapatam.

Pondicherry

Rev. Martial Blanc, P.F.M.

Kumbhakonam

Rev. Joseph Laplace, P.F.M.

East Indies

Bishop Eastermans, O.M.Cap.
Rev. Father Jacques, O.M.Cap.

Borneo

Rev. Father Pacifique, O.M.Cap.
Rev. Father Eugène, O.M.Cap.
Rev. Father Camille, O.M.Cap.

Mesopotamia

Rev. Father Polycarpe, O.M.Cap.

Beyrout

Rev. Father Albin, O.M.Cap.

CHINA

Maritime Tonkin

Rev. Paul Augustin Gros, P.F.M.
" Augustin Paul Ganilhac, P.F.M.

Kwang-si

Rev. Jean Augustin Riboliet, P.F.M.

Kwang-tung

Rev. Joseph Marie Druais, P.F.M.
" Gustave Deswazières, P.F.M.

Southern Manchuria

Rev. Jean Marie Blois, P.F.M.
" Jean Chabanel, P.F.M.

Northern Manchuria

Rev. Pierre Emile Fleuriet, P.F.M.

Korea

Rev. Henri Krempff, P.F.M.

SUPPLEMENT

TO THE

AMERICAN EDITION

OF THE

Annals of the Propagation of the Faith

LEPROSY IN CHINA

The following sketch on the terrible disease which ravages some parts of the Chinese Empire is communicated to us by Bishop Merel of Canton on the occasion of the visit to this country of one of his priests, Father Conrardy. Father Conrardy, after having been for years the faithful companion of the heroic and saintly Father Damien in Molokai, passed over to China and has undertaken to open a leper settlement in the Province of Canton. He is at present soliciting the charity of American Catholics for that purpose.

Leprosy! The very name in the Middle Ages aroused in the breasts of our ancestors feelings of terror and pity. It is hardly known any longer in Europe except through the recollection of the means employed to arrest its progress, and the disgust which the lepers were wont to inspire. In this province of ours of Kouang-Tong it prevails everywhere, and many are the unhappy victims over whom it exercises its dreadful sway. I would not, however, venture to say, as has been claimed, that the figure for the actual cases may be set at 30,000; that would be one leper for every thousand inhabitants, although among our Christian families this proportion is exceeded.

Frightful evil and real scourge that it is, leprosy, like its victims, is a thing to awaken horror and dismay. Look at that miserable subject of its ravages. His limbs are emaciated, his hands and feet deformed; the flesh has been eaten away from his bones, his nerves are contracted; he is simply a livid skeleton. There is another. His swollen hands and feet are falling away in shreds, they crumble to pieces until they become formless stumps; his bloated countenance is studded with black or purple spots made by the clots of tainted blood; in place of the eyelids two lines of blood frame the dull eyes, the ears

LEPER CHILDREN.

enlarged out of all proportion hang down upon the cheeks; the entire body is simply one hideous sore. In fact, the poor victim is a corpse; the decay, the corruption and the stench of the grave have already claimed him for their own and are rendering him an object of horror and disgust alike to others and himself.

The Chinese have a dread of contact of any sort with lepers. Confucius, their great teacher and model, was himself influenced by this fear of leprosy. If we are to believe the less reverential among his commentators, it was through fear of leprosy that the philosopher did not dare to enter the house of Pacgnion, his disciple, after the latter had become a leper, but contented himself with greeting him by offer-

ing his hand through the window. Our Christians share in the repugnance of the pagans for the lepers and as a general rule will not permit them to enter their chapels. When I had a mind to pay a visit to the neighboring lazar-house of Canton, the Christian whom I had asked to act as my guide, an old undertaker's assistant, whose duties were confined to the plague-stricken, refused point-blank to accompany me. It needed all my powers of persuasion to induce him and my boy to go with me. Finally they yielded and went, but with such eagerness as lambs might show who know they are being taken to a den of lions. Our poor Chinese can hardly be blamed for their dread of a

GROUP OF LEPER WOMEN.

disease which is all the more to be feared, in that it is incurable. There are, nevertheless, to be seen in the streets of the cities on the walls of the houses hundreds of placards advertising wonderful remedies for the cure of leprosy. These remedies have, in my judgment, only one specific value, and that is to fill the pockets of those who have invented them. I knew a Chinese doctor, in other respects a first rate physician, who bragged that he could cure leprosy. He had even experimented on a young girl leper and had, he declared, cured her. Proud of his success, he was unwilling to leave his good work incom-

plete, and so he proposed to a Christian family to take the young woman as a daughter-in-law. These Christians were somewhat distrustful, but being poor, they had not the money required to obtain a young daughter-in-law for their family. The one offered to them was cheap and the physician insisted so much upon the extraordinary cure he had brought about, that they fell in with his suggestion. They paid the price agreed upon, some ten dollars, and one fine day, or rather evening, the young fiancée arrived in a beautiful sedan chair. The good elders of the neighborhood hastened to meet her, they pulled the curtains of the chair aside, cast a curious glance at the newcomer,

A GROUP OF LEPERS.

then closing up the chair bade the bearers of it return to their village and restore to her mother the poor would-be bride. She still bore upon her countenance the marks of leprosy.

The Chinese who are either wealthy or at any rate in easy circumstances when they realize that they have fallen victims of the awful disease, make use of every remedy within their reach to cure it or at least to prevent it attacking the visible parts of the body. All their efforts, however, result only in delaying somewhat its progress. Recently I received a visit from a military mandarin of considerable im-

portance. He was a leper; his swollen face seamed with two purple scars, his greenish hue only too clearly indicated the advance made by this implacable malady. Partly as a result of his individual propensities and partly as a result of this disease which added to his natural fierceness, this man had had put to death without mercy all the robbers who fell into his hands. The means he used to fight against the evil in whose grasp he found himself, recalls that which is said to have been suggested to Constantine. He does not, it is true, bathe in the blood of innocent children, but he does, according to report, make his repast on human flesh, gotten from the bodies of the miserable brigands whose heads he had had struck off. Notwithstanding this remedy, this bloodthirsty soldier is still a leper and will remain such till his death, for leprosy gives no quarter. Moreover, it is an hereditary disease; from the parents it is communicated to the children and grandchildren. All may not be seriously ill with it; the children perhaps may not suffer at all from it, but they will have the germs implanted in them, and these germs will produce their effect in the next generation so that one or other of the grandchildren is sure to be a leper like their grandfather and grandmother. In order to counteract this deadly capability of transmission, leper families endeavor to marry into families whose blood has not been so tainted. In this way they do succeed in diminishing the number of the infected, but never in wiping out the plague altogether. We have villages in which the Christians are descendants of lepers. Well, these Christians whose ancestors were lepers 200 years ago, show still the unmistakable evidences of their origin. The most of them are small in stature, puny of body and even yet, from time to time, there are cases of leprosy among them. Some of them, it is true, are forced to intermarry with the descendants of lepers, because the Christians who, in this respect, enjoy good health, do not fancy giving their children in marriage to their less fortunate co-religionists, the more so that leprosy is likewise contagious. It is taken by living in a lazaretto, by co-habitation or even frequent relations with lepers, by using the same utensils and by touching in any way the pus which is discharged from their sores. Even the very neighborhood of lepers is not without its danger. Unfortunately, their sufferings do not impress them with the necessity of taking any precautions. Far from that, they do not seem to at all suspect the disgust excited by their distressing condition and entertain no fear that they are scattering about them the germs of their disease.

They like to take part in all sorts of assemblies, it is their habit to seat themselves on the beds or benches used by people in general, they

drink out of a cup and smoke a pipe of which others may have availed themselves. On occasions of banquets and the like, they mingle freely with the other guests and are keen on finding a place for themselves at the table of honor.

LEPER WOMEN.

In the north of the province the Akkas are accustomed to put lepers to death by burning them alive. They first get ready an elaborate feast for the victims who, having finished the meal and previously attired themselves in their best raiment, mount the funeral pyre themselves. Be it said, however, to the honor of the Chinese that this barbarous usage is not by any means general: at the same time we must not fail to recognize that the unhappy leper, once admitted to be such, is doomed to disgrace and thenceforth regarded as belonging to the

scum of society. If he is rich, he secludes himself in his own house; if he is poor he is driven out of his village and away from his relatives. That isolated hut on the plain at the foot of the mountain is the refuge of the wretched leper; he lives there an exile and outcast in his own land in the midst of his own people who go out of their way to avoid passing his abode, or terror-stricken should they happen to see his detested countenance, change their route. The Chinese government has established a great many leper-hospitals to house these ill-fated creatures. The institution at Canton harbors about 500 or 600 of them who, besides shelter receive a miserable dole of 60 cents a month, a sum absurdly inadequate for their maintenance. The stronger among them go out begging along the streets, but how inconceivably sad is the lot of those who have neither arms nor legs. They have nobody to render them the services of which they are so much in need, no one disposed to try to alternate in any way their pitiable condition.

Still more wretched are the poor children whom their parents lost to all sense of humanity have cast into this hell on earth, for that is what the leper-refuge means for the little ones. Left to their own resources without anyone to guide or watch over them and having as companions only those miserable beings who at times are as corrupt in heart as they are unsound in body, they soon lose not only their innocence, but as well whatever little health they had before entering.

Those whom you see in the picture, three months ago had no external indication of leprosy whilst now their faces are swollen and distorted. In a year or two they will die, for leprosy carries off the children very quickly. Poor children! If they had only the knowledge of the true God they would be able to set about saving their souls and could console themselves for their sufferings here below with the hope of the happiness of heaven hereafter.

It is only our holy religion that can engender this hope in the depths of their souls and so do something to take from the acuteness of their misery. It is easy to console the leper. His absolute wretchedness, the forsaken condition in which for the most part he must perforce live, are apt to make him keenly appreciate the humblest offices performed in his behalf. Hence a small alms, a kind word, a word of sympathy of any sort touch him to the quick. Look at that catechist of ours; quite dignified in his white costume, he esteems himself to have a position of first importance among his companions. Already he has taught some children their prayers. All the children, as well as the adults, both men and women, would embrace our holy religion if we

could only gather them into some one village and obtain for them the solace of such remedies as are opportune in their circumstances.

This is the desire of our souls. To further it, Father Conrardy, who, in spite of his 60 years, has a heart that is always young, always on fire with zeal for the salvation of souls, has undertaken a long journey to collect the necessary funds and to make possible the estab-

BISHOP MEREL AND LEPERS.

lishment of a home for these human wrecks at Canton. The tender-hearted will, I hope, receive him kindly and gladden his missionary spirit with a generous response. It will be the abiding joy of those who are benefited by this charity to implore the good God to be Himself the reward of their benefactors, and the Sacred Heart of Him who once came on earth in the guise of one in whom "there was no sightliness" will bless both the giver and recipient.

IN AMERICAN SAMOA

LETTER OF THE REV. L. LÉZER, S. M.

TO THE AMERICAN BRANCH OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

LEONE, Feb. 10, 1906.

This is the first time that I have had the honor of addressing any communication to you from our Marist Missions in Samoa. It is my purpose to give you some information about the exercise of the holy ministry in this small and practically unknown American colony. .

You are perhaps aware that the greatest part of Samoa is now a German colony. Only two small islands—Tutuila and Manua—have been handed over to America. The German Samoa has about 28,000 inhabitants. Apia, the capital of Upolu, is a pretty town with a great many European houses and a nice cathedral. Savaii, the other German island, is at present the seat of a terrible volcanic eruption which is devastating a considerable part of the northern coast. We have in those two islands about 20 missionaries, 2 Marist Brothers' Schools and 7 Marist Sisters' Schools. Our Bishop is the Right Rev. Dr. Broyer, S. M.

I wish, however, particularly to tell you something about Tutuila and Manua, since they are American possessions. Up to the present we have found it impossible to establish ourselves in Manua, because of the active sectarianism of our Protestant friends. Tutuila has about 4000 inhabitants and there are but two of us missionaries to cover the island.

First of all, on this island, we have to reckon with the missionaries of the London Mission Society. As far as I can ascertain, they profess a sort of independent creed much after the fashion of the Congregationalists. They began operations in Samoa about 15 years before we came. Hence, when our first missionaries arrived, they found all Samoa converted to what is called the "*latu taiti*," the Tahiti religion, so designated because the London Mission Society preachers came from Tahiti to Samoa. To say that they were converted is a good deal of an euphemism. It would be more strictly correct to describe them as having simply given their names to that special Protestant sect. Obviously to be converted one must have been changed. For this change grace is required, grace to be had as an answer to honest and fervent prayer as well as through the sacraments received with the proper dispositions. These things of course Protestantism could not furnish.

In 1863, when our first missionaries landed here, they were not precisely welcomed with enthusiasm. They were stoned and afterwards, on two occasions, the few Catholics were expelled. In 1875, Father Vidal, the present Bishop of Fiji, came and built in Leone a rather decent church which he dedicated to the Holy Cross in memory of our first trials. Then he began a new station near the harbor of Pago-Pago in 1886. At the present time, we have in the two districts about 900 Catholics. The Wesleyans from Tonga have some few adherents. The followers of Joseph Smith have conceived it to be God's will that they should come and spread Smith's doctrines here. The mere teaching of Christ is possibly not sufficiently exalted for them. They have here in Tutuila a very good English school with about 100 pupils. In Upolu they have started what they are pleased to call the "Holy Sion," a new Samoan village into which they gather all their most recent converts. Whether this last thing is wise or no, the future will decide.

A splendid school-house has been built this year in Leone by all the chiefs of the district, both Catholic and Protestant, for the Marist Brothers. Their reputation for efficiency in the teaching of children is widespread in Samoa. We expect three of them next Monday. The Marist Sisters, too, have a little school accommodating about 25 girls.

In this instance, however, the mission is compelled to bear the expense of everything. The school-building is so small and so low that we have not half the number of girls we would have, if we had a proper structure. They prefer the Protestant school which is far better equipped. Very often, too, we are obliged to send these poor children home because we have not wherewith to feed them.

I have in my district some 315 Catholics distributed through 9 villages. When I go to visit them I have to carry with me everything necessary for the celebration of mass. Almost in every instance in order to offer the Holy Sacrifice I am obliged to make use of an old rickety table for an altar, or else some trunks covered with two boards in a Samoan hut. In every one of these villages there is a catechist who recites the morning and evening prayers, teaches the little children and preaches on Sunday; for it must be remembered these poor people seldom come to Leone on account of the distance, the intervening hills and the bad roads.

Now some few words about our Samoans. In general they are intelligent and they like to learn. They practice a sort of hospitality

which often can be expressed in the formula: "Give me and I will give you." They are extremely polite and ceremonious in their meetings. Nearly all of them are chiefs and every one has his titles, and they like to be addressed with such forms as "Lau Afionga," "Lau Susanga," viz., "Your Majesty," "Your Excellency." When you visit them they begin always by long speeches in your honor and are careful to pay you all kinds of graceful compliments. They are eloquent; they never contradict you openly unless they are angry, but unfortunately they frequently do not tell the truth.

All this, however, is external; when you know them somewhat intimately you discover that they have some little faults. The first is pride combined with a childish ignorance rendering futile all the arguments you can give them. Their character is frivolous and marriages are frequently unhappy. Then there is a certain fickleness which is responsible for many cases of apostasy. With an abiding spirit of prayer, however, and especially a fruitful use of the Sacraments, we hope to change them little by little.

One thing to which I am anxious to attract your attention is, that external decorum has a great influence upon their proud and at the same time childish minds, and acts of self-abasement and resignation seem to produce an effect contrary to that which they have elsewhere. I do not say this because I wish to murmur against the poverty of which our Lord has given such a signal example. Only if we could have better churches and more of them and better schools we should achieve vastly more. My church in Leone needs repairs. Every year the regular allocations of the Society for the Propagation of the Faith are being curtailed, and as yet the Samoans are not able to support their own churches, schools and missionaries, especially as the Catholics are enormously in the minority.

Therefore, Reverend and dear Father, if you could interest some charitable persons in our missions in these small islands, now American dependencies, with a view to helping us in our work, we would be profoundly grateful to you. I forgot to tell you that the harbor of Pago-Pago, since the American occupation, has undergone many improvements, and is now a coaling station. Every three weeks we have the San Francisco & Auckland Mail. Still Leone is far from Pago-Pago, and has only one little store. In fact, we are quite in the bush. Please accept the assurances of my respect, and of my wishes for the success of your work.

AN AMERICAN MISSIONARY'S FIRST EXPERIENCES IN CHINA

LETTER OF THE REV. SYLVESTER ESPELAGE, O. F. M.,

TO A FRIEND IN THE UNITED STATES.

WUCHANG, HU-PEH, Dec., 1905.

Father Espelage is a young American priest, member of the Franciscan Order, who left his country some months ago to go and consecrate his life to missionary work in China. The relation of his voyage and first experiences in his new field will certainly be of interest to our Associates.

I received your kind favor of last month with great pleasure, since it was the first mail I received in this far-away, strange land; but more especially because of the feelings of genuine friendship which it expressed. I immediately sent a postal card hoping that it might reach you by Christmas, and for which joyful season I renew my sincerest best wishes. Having more leisure now, I shall give you a brief account of my journey, and my first impressions of my new field of labor here.

The waves and fishes have treated me very well, for I saw none that could hurt us in the fine, powerful ship "Korea." We had no storm to speak of; and fishes—well, I only saw flying fish. The Right Reverend Bishop O'Connell, of Portland, Maine, was also a passenger on the "Korea," accompanied by two Reverend gentlemen.

However, I did not have the good fortune to take part in the swell functions, which took place in Japan, because my steamer left Yokohama too soon; that is, before the Envoy of the Holy Father was received by the Mikado. Nevertheless, I had a good time in Japan, having four days for Yokohama and Tokio, nearly three days for Kobe, Osaka and Kioto and eight hours for Nagasaki. Everywhere I was warmly received, especially by the Brothers of Mary from Dayton, Ohio, who took especial pains to show me about in all these places, where they conduct very good schools and are highly respected, holding even government positions; for instance, as teachers of English and French in military schools, the Tokio University, etc. Their students, too, are mostly pagans. It is evident that the indirect influence of these schools is very far-reaching, in as far as they destroy prejudice and bring pagans in contact with the representatives of our holy religion. Speaking from a human standpoint, these schools are clearly one of the most important factors of the Church in these Islands.

In Nagasaki I saw the "Mons Martyrum," the hill on which the Japanese martyrs were crucified and pierced with bamboo lances (1597), twenty-three of them belonging to my beloved Seraphic Order. On the 8th of November I arrived at Shanghai and remained with the Lazarist Fathers there for five days. The Jesuits are really in charge of the Mission at Shanghai, as it belongs to the Province Kwangsu, of which the Jesuit Fathers took charge. I also drove out to the famous Si ka wri Observatory, established and managed by the Jesuit Fathers, who predict the weather, storms, typhoons, etc., for whole China. They have telegraphic communication with all important points, as far north as Irkutsk, Siberia; Manchuria, Korea, Hakodate, Nagasaki, Japan, on the east; and India, Thibet, on the west, receiving telegraphic messages perhaps from 200 points daily.

From Shanghai to Hankow, a distance of about 600 miles, I made the trip on a German steamer, "Meidah," requiring four days. You may be sure that I was received here in the most cordial manner. Every new missionary is. Two Chinese priests, one German, one Italian, one French Father, and one Spanish lay-brother, had assembled to greet me, which, of course, could only take place in Latin. In fact, the priests here usually converse in Latin until they know enough Chinese. I have learnt some Chinese words, but it will be a long time until I can speak fluently. I also had a ride on the new railway, just completed, between Hankow and Peking. I accompanied one of the Fathers to his Mission, where he had built a new church, just about finished now and to be blessed on the 8th of December, being dedicated to the Blessed Virgin Mary's Immaculate Conception.

We rode two hours, about forty miles Saturday morning.. Then we each had to get into a litter and have two coolies carry us on their shoulders four or five miles more. When we got there, the people shot off a lot of fire-crackers and made a terrible racket, just as if a Mandarin had arived. They wished to show their gratitude to the Father for having built them this neat little church. We had to stay over night, because Father had many things to tend to, directing the finishing touches of the work, etc. But they had no bed for me; there was only one bed for the Father. So they got two sawbucks, put some boards over them, over this some straw, and then some blankets that Father had provided. The poorest bed I ever had, but I slept well just the same.

Sunday we both said Mass in the new church and Father preached in Chinese. I also found that it required a little courage to tackle the food prepared by these poor Chinese; but, when one is hungry, one

must not be fastidious. This is overcome in a short time. Their singing of the prayers is something horrible, i. e., for a stranger, making it very difficult to say Mass. Then, that big cap that the priest must always wear at Mass! All these things were so strange to me at first, but I am nearly accustomed to them now.

Last Wednesday my Chinese tailor had finished my outfit "Chinese style," so I put it on. The only thing I haven't dared to put on yet are the breeches. One cannot tell which is the front and which the back. I must leave that for later. Likewise, the pigtail; mine is not long enough yet and perhaps I need not wear any, since I must teach English in our College here, in the meantime studying Chinese myself. This is the Bishop's residence here in Wuchang where I am living now.

I took a walk yesterday afternoon up the Serpent Mount, and the Cathedral, the Bishop's residence, the Seminary and the College form the most beautiful complex of buildings in whole Wuchang. This is entirely a Chinese city, surrounded by a wall, etc. My room and everything, so far as my person is concerned, is real comfortable. But many of the missionaries have great hardships and are wanting in the most necessary things for a decent living. I saw that much in my only excursion to that one Missionary district. Therefore, I shall be very glad to make use of your kind offer to help our work in these missions. I, myself, will be wanting in nothing, living, as I already mentioned, in the Bishops' house, where things are already in a good condition. But there are many of my fellow priests who will welcome any offering, however small, and to whom even Mass Intentions will be a veritable boon. Living is cheap here; $150.00 is a grand support for one priest for a whole year. Let us hope that the number of American Catholics interested in the Society for the Propagation of the Faith will grow day by day, and then we may hope to see our allocations increased and the works of our mission enlarged in proportion.

SPECIAL DONATIONS

Received from March 1 to May 1, 1906.

FOR FAMINE SUFFERERS IN JAPAN.

Per Rev. John J. Dunn (Diocese of New York)	$ 372.70
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Rev. August Hoeing (Diocese of Erie)	20.00
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Per Rev. L. L. Conrardy	2882.35
Per Rev. John J. Dunn (Diocese of New York)	1582.51
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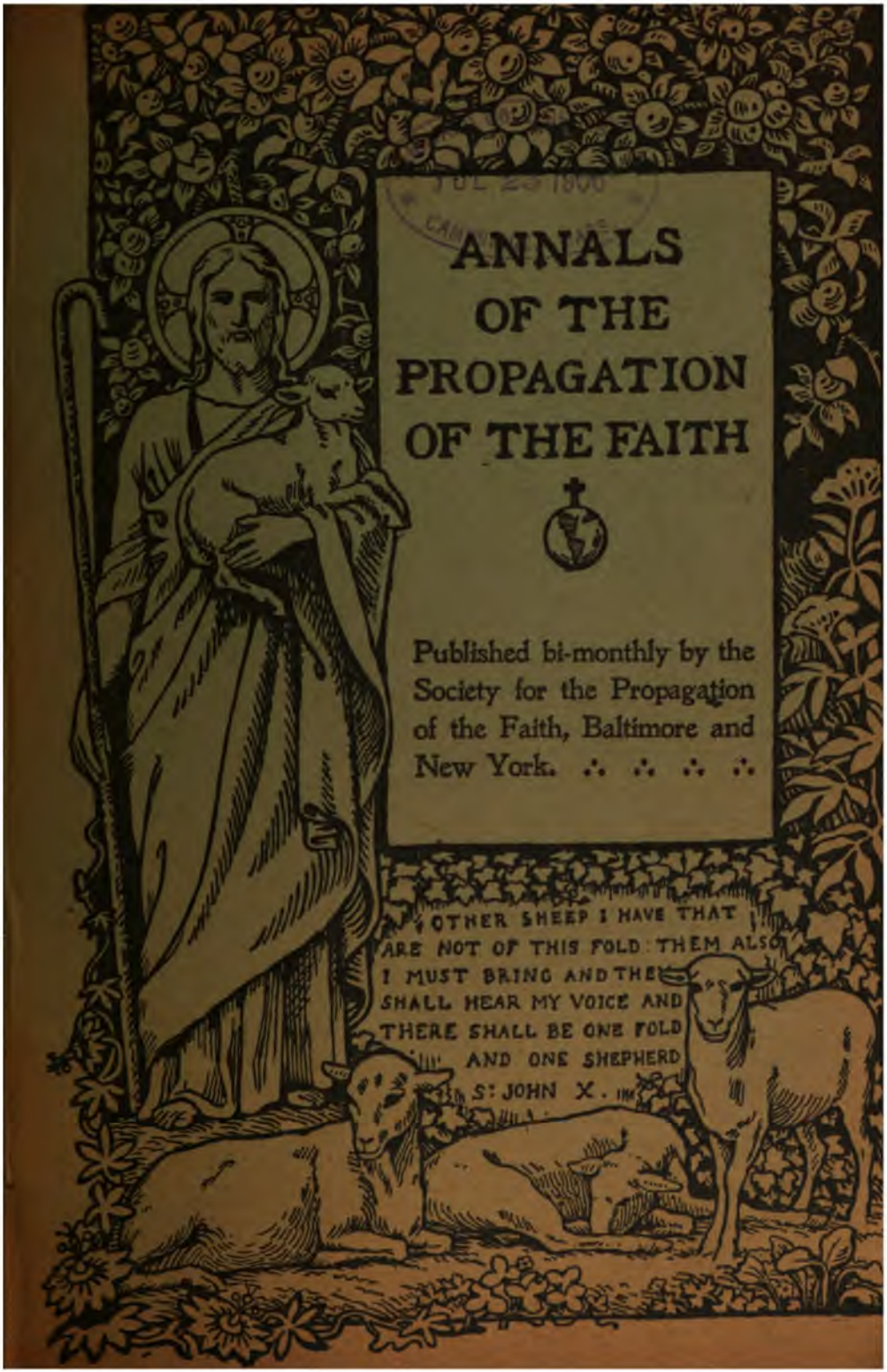
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S: JOHN X.

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THE SOCIETIES OF CATHOLIC MISSIONARIES

XII.

THE LOMBARDY INSTITUTE OF THE FOREIGN MISSIONS IN MILAN

At the commencement of the pontificate of His Holiness, Pope Pius IX, a special delegate of the august pontiff, the Bishop of Hesban, on his visit to Milan, presided at a reunion of all ecclesiastics within the diocese of the city of St. Ambrose. In the course of his address, the prelate adroitly expressed his astonishment at the fact that the clergy of Lombardy, so full of zeal for all holy enterprises, were so backward in giving any of their members to the sublime ministry of the apostolate among infidel peoples.

One of those present, a holy priest, Father Ange Ramazotti, superior of the oblates at Rho, later bishop of Pavia and subsequent patriarch of Venice, felt his heart rekindled with the burning desire he had cherished in his youth to consecrate his life to the foreign missions; his advanced age, however, prevented his realizing that glorious ambition. What he could no longer carry into execution himself he decided to make easier for others to accomplish. He resolved to found an institution similar to the Society for Foreign Missions of Paris, which has been a subject of pride to Catholic France for two centuries, and offered a house which he owned in Saronno to accommodate the aspirants to the apostolate.

During the evening of July 30, 1850, the first postulants met in the permanent building adjoining the Church of St. Francis. They were Fathers Paul Reina, of Saronno; Jean Mazzucconi, of Rancio di Lecco; Charles Salerio, of Milan, and Alexandre Ripamonti, of Sirone. To these were added Bishop Ramazotti, recently consecrated, and don Joseph Marinoni of holy memory; elected superior of the

new community, the latter arrived from Rome, where he had been pastor of the church of St. Michael de Ripa. On July 31, the seminary was opened.

✣

Under the direction of Bishop Ramazotti a rule of life was defined, the germ which developed and matured into that approved in August, 1866, by the Sacred Congregation of the Propaganda.

Don Joseph Marinoni worked with edifying zeal to place the new work upon a solid foundation. Provided with letters of recommendation from Cardinal Franzoni, he visited the dioceses of Plaisance, Parma, Verona, Padua, Venice and Udine and found an encouraging audience everywhere.

The house of Saronno soon became too small and it was decided to tranfer the seminary to Milan near the church of St. Calocère. Aided by his compatriots, Bishop Marinoni erected a large building which, in its turn, had to be enlarged a short time afterwards and which is now much too small. On the fiftieth anniversary of the foundation of the congregation, it was resolved to construct a new building sufficiently large to accommodate all whose vocation inclined them to the apostolic life. Thanks to the energy of the director, Rev. Philippe Roncari, this resolution was carried into effect during the present year; but we must not anticipate events.

✣

In less than two years after the foundation of his community, Bishop Marinoni experienced the joy of placing seven young priests at the disposal of the Sacred Congregation of the Propaganda. On March 16, 1852, the first departure of missionaries was solemnized.

Similar ceremonies have been repeated from year to year and more than two hundred young apostles have successively left the house of St. Calocère to preach the Gospel to the heathens in India, Indo-China and China. Many of these have already "entered into the joy of their Master." Nevertheless, they still live on in the memory of those who knew, admired and loved them. We cannot mention all of the glorious dead; but shall we omit the names of don Jean Mazzucconi, killed by the savages of Woodlark; Bishops Barbero and Caprotti, of Hyderabad; Bishop Biffi, founder of the Italian missions of Burma, and subsequently Bishop of Cartagena, Colombia; Bishop Raimondi, first vicar apostolic of Hong-Kong, and Bishop Volonteri, vicar apostolic of Southern Ho-nan?

✣

BISHOPS FROM THE LOMBARDY INSTITUTE OF FOREIGN MISSIONS OF MILAN.

BP. VIGANO. BP. TORNATORE.

BP. POZZONI.

BP. MENICATTI. BP. CATTANEO.

The two dioceses of Hyderabad and Krishnagar in India, and the four vicariates apostolic of Hong-Kong, Eastern Burma, Southern and Northern Burma are in charge of the Seminary of Foreign Missions of Milan.

In the beginning of the year 1905, the Seminary numbered 99 members, bishops and priests, working at the mother house or on the missions. The latter, assisted by 25 native priests, attend to the wants of about 50,000 Catholics distributed among 70 millions of pagans, Mohammedans or heretics. It is astonishing what a great work has been done within a half century by so small a band of apostolic laborers and with such small resources. What a fine group of creations attest their prudent and indefatigable zeal. Seventy-six churches, 453 chapels, 4 seminaries, 14 colleges, 238 schools, 33 orphanages, 38 houses of the Holy Childhood and hospitals, dispensaries and homes for catechumens.

✣

I. INDIA.

Diocese of Krishnagar.

By request of Bishop Carew, S. J., vicar apostolic of Western Bengal, the missionaries of Milan began their work in India in 1855, receiving in charge the six districts of Krishnagar, Berhampore, Jessore, Maldah, Rungapur and Bograh.

This country, watered by the innumerable tributaries of the Ganges and the Brahmaputra, forms a large part of the Ganges Delta, justly reputed to be one of the most unhealthy regions of the world. The missionaries were exposed to dreadful attacks of illness, but much graver difficulties proceeded from the mixed population of Mohammedans, pagans and heretics. Many of these descended from Catholics who had apostalized felt an inexpressible hatred for the true religion. How many prejudices the missionaries were called upon to remove before they could win over converts from among a population so corrupted by error. In 1870 their number was sufficiently large to justify the different missions of Bengal to be made a prefecture apostolic; sixteen years later it was formed into a diocese.

The first prefect apostolic was Bishop Marietti, who governed the mission until 1879, when he resigned, wishing to spend the last years of his life as a simple missionary. He was succeeded by Bishop Pozzi, who was appointed the bishop of Krishnagar in 1886

upon the establishment of the hierarchy in India. An indefatigable apostle for more than fifty years, Bishop Pozzi slept in the Lord, October 22, 1905. His successor has not yet been appointed.

Since 1860, Central Bengal has enjoyed the valuable help of the Sisters of Charity. They conduct the girls' schools, orphanages and hospitals of the mission.

Besides English, the official language since it is under British rule, Bengalese is the principal tongue.

✣

Diocese of Hyderabad.

A bull of Pius IX dated May 20, 1851, erected a vicariate apostolic, essentially composed of the states of Nizam, in the central part of India, by dividing the immense mission of Madras.

Its first titulary was Bishop Murphy, who was succeeded by Bishop Jean-Marie-Dominique Barbero, a member of the Institute of St. Calocère, who left for India in 1855. For the first six years he was a simple vicar general; for the subsequent eleven years he governed the mission as titular bishop of Doliche. Consecrated in Rome, April 3, 1870, he died suddenly at Hyderabad, Sunday, September 18, 1881, after having celebrated a pontifical high mass and conferred the sacrament of confirmation.

His vicar-general, Father Caprotti, was nominated to fill the vacant post. Elected bishop of Abidos in April, 1882, he was consecrated the following 29th of June in St. Joseph's Cathedral of Chudderghaut, in Hyderabad. After fifteen years of prosperous administration, he died June 2, 1897.

The work of God is at present directed by a zealous prelate, Bishop Pierre Andrew Vigano, of Milan, born in 1858, appointed bishop of Hyderabad, October 25, 1897, and consecrated January 23, 1898.

✣

The principal church of the twelve in the diocese is St. Joseph's Cathedral, built by voluntary subscription. The old Gothic Cathedral of the Assumption in Secunderabad, a place with only 5000 Catholics, has a still more touching origin. It was built chiefly by the offerings of poor Irish soldiers in 1840; the structure is now falling to ruin; $4000 are necessary to repair it.

The Institute of All Saints, founded in Chudderghaut in 1855, ranks first among educational institutions; an orphanage was added to the school in 1866.

Multiplicity of languages is not the least difficult to be overcome by the priests in Hyderabad. A knowledge of English is absolutely necessary; different idioms are spoken in the different districts. Hindustani and Tamoul are spoken to some extent everywhere. Telinga is spoken in the southeast; Canary, in the west; and Mahratta, in the northwest.

✣

II. INDO-CHINA.

Vicariate Apostolic of Eastern Burma.

Many missionaries of religious communities and different nationalities have succeeded one another in Burma since 1554, when a French Franciscan, Father Bonfer, first carried the good tidings to that country. Jesuits, Barnabites, Oblates of Mary (Turin) and priests of the Foreign Missions of Paris, have one after the other, labored here.

In 1866 Bishop Bigandet who had governed this region since 1854, asked the Sacred Congregation of the Propaganda to divide his vast territory into three parts. The eastern section created a prefecture apostolic was given into our hands.

The first of our community to devote themselves to the salvation of the people of Burma were Fathers Eugene Biffi, Tancrède Conti, Sebastien Carbone and Roch Tornatore. They arrived at Toungu, the chief town of the mission, March 6, 1868. The two last mentioned established themselves in the mountain villages and began their hard work of evangelization, which gradually transformed these savage and unknown parts into a grand home of Catholic life. During this period the two others occupied themselves with the foreigners and civilized nations living in Toungu. In short in 1878, the mission already numbered several thousand Catholics; 59 pagan and 17 Anabaptist villages were converted. Sisters were called to instruct the women and young girls. From that time on, Toungu has had a convent of Sisters of St. Joseph, an orphanage and schools.

In 1881, Mgr. Biffi was appointed bishop of Cartagena, Colombia, and Father Tancrède Conti succeeded him as prefect apostolic.

In 1882, a printing office was established and greatly furthered the work of evangelization by the diffusion of books, published in the different native dialects. The honor of giving the Carian natives a written language is due to the missionaries. They were the first to use our typographical characters to represent the sounds of the

different idioms, slightly modifying them to give an exact idea of the delicate shades of native pronunciation.

On the blessed feast of Pentecost, 1885, the first church, worthy of the name, was dedicated at Leikho. Until then the adorable mysteries had been celebrated in wretched bamboo huts where the Blessed Sacrament could not be kept; consequently, for eighteen years the faithful were deprived of the benediction of the Blessed Sacrament.

SKETCH OF A MOUNTAIN CHAPEL IN BURMA.

The fall of the Burmese government in 1888 marked a notable increase in the movement of conversions. Many of the pagans who remained in error for fear of King Thibau embraced the true faith.

In the same year, Father Conti was obliged to leave the mission for permanent residence in Europe and was succeeded by Father Roch Tornatore. Four years later this worthy missionary was consecrated bishop and is still at the head of this large and beautiful mission. Since 1895, the Sisters of the Sacred Hearts of Jesus and Mary are rivals of the priests of St. Calocère in their efforts to advance the kingdom of God on earth.

As for languages, Burmese, English, Tamoul, Hindustani and Chinese are spoken in Toungu; in the mountains, the Carian dialects are the vernacular.

✣

III. CHINA.

Vicariate Apostolic of Hong-Kong.

The island of Hong-Kong, on the southeast coast of China, was formerly inhabited by only a few fishermen and pirates. At the close of the Anglo-Chinese War, in 1840, it was ceded to Great Britain, which transformed its harbor into a maritime station of the first order. To provide for the spiritual wants of the Irish Catholic soldiers of the garrison, Gregory XVI detached Hong-Kong from the diocese of Macao and gave it a prefect apostolic with full powers of jurisdiction over the whole island.

In 1858 the missionaries of Milan received charge of this prefecture and acquitted themselves with so much zeal that the Sacred Congregation of the Propaganda, judging the field of their labors too restricted, gave them a large tract of the mainland facing their island territory to administer.

In 1874 the mission was erected into a vicariate apostolic, its first bishop being Rt. Rev. Timoleon Raimondi, D. D., who had succeeded dom Louis Ambrosi as prefect apostolic in 1867. Under his administration the true faith made magnificent progress in Hong-Kong and when he was called to his eternal reward in 1894, more than 7000 faithful mourned his death. He was succeeded by Bishop Louis Piazzoli, born at Vallesesiana, Bergamo, May 12, 1845. Appointed titulary bishop of Clazomene, January 11, 1895, he was consecrated May 19, and by his affability and charity, succeeded not only in winning the love of the Christians, but that of the pagans as well. The English government treated him with marked consideration and, at his death in December, 1904, sent messages of condolence to the mission. His successor is Rt. Rev. Dominique Pozzoni, appointed bishop of Tavia, July 19, 1905.

The first in order of the fourteen churches of this vicariate apostolic is, undoubtedly, the beautiful Gothic Cathedral of the Immaculate Conception, opened December 13, 1888. The church of the Sacred Heart in the west section of Victoria, and the church of the Holy Rosary are likewise beautiful buildings.

In the beginning a modest establishment comprised all the works; it served as church, residence, school and seminary. In 1861, upon

the arrival of the Sisters, a large house was built for them and their pupils. In 1862, Father Raimondi opened a new school and college with alms collected by Father Borgazzi in the Philippines. The missionaries have built a house for unruly children which at present numbers 60 inmates. The mission possesses 1 seminary, 65 schools, 5 orphanages and 4 hospitals.

Chinese is the only language spoken on the mainland district of the mission; on the island, English and Portuguese besides are in current use.

✣

Vicariate Apostolic of Southern Ho-nan.

The vast province of Ho-nan, with thirty millions of inhabitants, at first formed a single vicariate apostolic entrusted to the Seminary of St. Calocère by the Sacred Congregation of the Propaganda in 1869.

✣

Until 1869, the Lazarists were in charge of Ho-nan. When it was given over to us, Rt. Rev. Simeon Volonteri assumed the government first as apostolic pro-vicar and subsequently, in 1873, as vicar apostolic, honored with episcopal consecration. Despite grave obstacles, he succeeded in reaping an abundant harvest of souls; he multiplied schools, founded a seminary, established his residence at Kin-kia-kang, near Nan-yang-fu, and distinguished himself during the cholera and famine of 1877 by his charity. The conversions which recompensed his zeal were so many that, five years later, the Holy See, at his request, divided his province in half, himself retaining jurisdiction over the southern part of the immense territory of Ho-nan, a territory equal in extent to New England.

Bishop Volonteri was destined to preside over the progress of the Catholic religion for twenty-two years longer. Although the salvation of souls and moral improvement were the principal objects he had in view, his practical mind did not neglect measures for any temporal welfare which he saw necessary. Each one of the missionary residences he provided with a fortified wall, a most wise precaution which saved many priests, sisters and Christians from certain death during the Boxer insurrection. He died at Lu-y-hien, December 21, 1904, and was succeeded by Rt. Rev. Ange Cattaneo, D. D., born in Bergamo, 1844, and a missionary in China for several years.

✣

The vicariate apostolic possesses one hundred churches and chapels, including a superb cathedral at Nan-yang-fu.

The seminary established in Nan-yang numbers ten students. Three are finishing their studies in Rome at the college of the Propaganda and two others have been sent to Ou-chang in Hu-peh. There is also an institute for the training of Cathechists. The numerous schools are attended by over 1200 children. The Sisters of Canossa, assisted by native sisters, have charge of orphanages.

✤

Vicariate Apostolic of Northern Ho-nan.

This vicariate apostolic comprises the whole of the immense civil province of Ho-nan, situated north of the Jelloro River. It scarcely numbered one thousand Christians when it was created a district mission, August 18, 1882; until then the principal efforts of missionaries had been directed to the conversion of the southern part.

Rt. Rev. Etienne Scarella, born at Vintimille, in 1842, was the first vicar apostolic appointed titulary bishop of Carpasie, September 1, 1882; he was not consecrated until March 19, 1884. After thirty-seven years of fruitful apostolic labor he died at Lin-hien, September 21, 1902, and was succeeded by Rt. Rev. Jean Menicatti, born in Milan, 1866, who bears the title bishop of Tanis.

Northern Ho-nan numbers ten churches and forty chapels, among which that of Carmel, situated on the summit of a mountain, stands conspicuous. Four colleges have an attendance of about 80 students and sixty schools number about 500 to 600 pupils. The episcopal residence is at Oei-koei-fu.

IV. AMERICA.

At the request of His Holiness, Pope Pius IX, two missionaries of Milan, Fathers Constantin Rabbioni and Eugene Biffi left for the diocese of Cartagena, New Granada, January, 1856. The death of the former, a victim of yellow fever, and the banishing of the latter by a sectarian government, arrested the flourishing work. Father Biffi retired to Yucatan, where he was received by the Jesuits, and after vainly awaiting an opportunity to return to Colombia, returned to Italy and was elected superior of the first priests of Milan, sent to Burma in 1868. He devoted himself to this mission until 1881, when Leo XIII recalled him, upon the request of the government and people of Colombia, to return to Cartagena as bishop.

Having governed this diocese fourteen years, he died November 8, 1896.

His secretary, Most Rev. Pierre Adam Brioschi, who also came from the seminary of St. Calocère, was born at Tradate, April 7, 1860, and succeeded to the see of Cartagena. Preconised at the consistory held May 24, 1898, he was consecrated in the cathedral of Santa Fé of Bogota, May 8, 1899, and proclaimed archbishop, July 27, 1901, Cartagena having been made a metropolitan see. May God grant him many years of service.

V. OCEANICA.

Even the most distant archipelagos receive the visits of our missionaries.

At the beginning of the year 1852, five left for Melanesia and Micronesia, where the Marists had just lost two bishops and seven priests. They, too, were obliged to retreat in haste from these ungrateful and savage shores and take refuge in Hong-Kong.

In February of the same year, two other priests, Fathers Borgazzi and Riva were sent by the Propaganda to Borneo, an entirely new field of labor, to found a mission at the expense of the prefect apostolic, Father Cuarteron, a Spaniard. This priest had been a sea captain and was spending a fortune made as a trader on founding religious works. Insurmountable obstacles forced our missionaries from these parts also, and these, too, increased the apostolic army stationed at Hong-Kong.

Excepting the archdiocese of Cartagena, which is in a Catholic country independent of the Propaganda, the countries evangelized by the priests of the Foreign Missions of Milan are all situated in Asia.

MASSACRE OF MISSIONARIES IN CHINA

The newspapers have reported the massacre of six Catholic missionaries in Nan-tchang (China), on February 25. The following is a letter written from the scene of the murder by a Marist Brother to the Society for the Propagation of the Faith relating the circumstances of this grewsome tragedy:

"It was on Sunday, February 25, at about ten o'clock a. m., that Father Lacruche and our five Brothers of the Nan-tchang school were assassinated.

"Here are the circumstances of the horrible drama:

"Bishop Ferrant, Vicar Apostolic of Kiang-si has been endeavoring for some time to obtain from the Chinese authorities the punishment of the murderers of some of his Christians. The Mandarin was willing to grant a pecuniary compensation but nothing else. The vice-prefect of Nan-tchang was of the same mind and refused to punish the guilty ones.

"On the 22d of February, this Mandarin called at the mission at meal time. It was not the first occasion he had invited himself to Father Lacruche's table. During the dinner the discussion was resumed, the official insisting that the difficulty could be settled for a cash consideration. Father Lacruche refused, declaring that the Bishop as well as himself desired nothing else but the punishment of the criminals.

"The meal over, the Mandarin retired to another room and attempted to cut his throat. After the first cares given to the wounded man, the priest ran in haste to the Governor to inform him of the event.

"This had happened on Thursday. What occurred on Friday and Saturday? I do not know; but on Sunday morning, the mission and the school were set on fire and Father Lacruche with five Marist Brothers were killed by an infuriated mob.

"Fathers Salavert, Martin and Rossignol, with the five Nuns of

Brother Pauline, Provincial (1) and Brothers Leon, Amphien, Maurice, Marius, Prosper Victor; (2-6).
LITTLE BROTHERS OF MARY IN NAN-TCHANG. ALL, EXCEPTING FR. PAULINE, WERE KILLED IN THE RIOTS OF FEBRUARY 25.

the school, made their escape to Kiou-Kiang, but Father Salavert exhausted by emotion and fright, died on reaching that city.

"The Chinese press was soon filled with the most odious calumnies against the Fathers. Father Lacruche was denounced as the murderer of the Mandarin and the natives, who do not need such incentives, were exhorted to kill all those "savage missionaries." To-day, the truth beginning to be known, the press has changed its tone.

"The city is quiet and rather scared for two French men-of-war are in the vicinity and reparation may soon be demanded.

"It is said that the Mandarin is not dead and that his wound is not even a serious one."

LETTER OF FATHER VILLETTE,
Procurator General of the Lazarists.

For several years we have had a missionary residence at Nan-chang, where four of our priests stayed: Father Lacruche, director of the mission, Fathers Salavert, Rossignol, and Martin. Within recent years Bishop Ferrant established a college here in charge of the Little Brothers of Mary and a house for the Sisters of Charity to the number of five or six.

When the persecution broke out Father Salavert was seriously sick of typhoid fever. After having rescued the Sisters of Charity from their dangerous position and started them on their way to Kiou-kiang, Father Rossignol did all in his power to save Father Salavert from the fury of the mob, sometimes carrying him in his arms, sometimes on his own shoulders. He succeeded in getting him to a place of safety, and finally conducted him to Kiou-kiang by boat. Scarcely had he arrived there, however, when Father Salavert succumbed to the fever and the terrible strain through which he had passed.

Father Martin also succeeded in making his escape, but was severely wounded.

The body of Father Lacruche was recovered and bore the marks of his serious wound.

The Little Brothers of Mary escaped from the college. Reaching the canal, where there were a considerable number of boats, they offered a large sum of money to be conducted to Kiou-kiang, but in vain; a little farther on they were thrown into the water and killed.

MISSIONS IN ASIA

DIOCESE OF JAFFNA, CEYLON

The diocese of Jaffna is in charge of 40 missionaries of the Congregation of the Oblates of Mary Immaculate and 10 native priests. More than one-tenth of the inhabitants are Catholics, there being 43,000 among a population of 400,000 souls. Rt. Rev. Henri Joulain is the bishop, of this flourishing mission; he was born in Poitiers, September 24, 1852, and was appointed and consecrated in 1893.

LETTER OF FATHER DESLANDES, O. M. I.

I.

Enraged at seeing the Catholic religion introduced into a country looked upon as the vantage ground of Hinduism, the pagans destroyed the church and school at Nirveli, dedicated to the "Queen of Heaven." The native priest in charge of the mission did not lose courage, but seconded by Bishop Joulain, prepared the "Revenge of Mary."

The government, indignant that such outrages should have been committed on a national holiday (it was the crowning of Edward VII), made a rigorous investigation; twelve of the guilty were seized, brought before the supreme court and condemned to two years of solitary confinement.

Here, as everywhere else, the hypocritical agitators remained concealed whilst the victims of the law were poor wretches who had been inveigled into the plot. Incarcerated at Colombo, the unfortunate culprits felt the weight of their crime, whilst the suffering of their own households embittered the punishment still more. Many families were in distress in Nirveli, but the pagans did not trouble themselves to relieve the misery of the wives and children of the prisoners.

✣

Encouraged by the catechist, these families presented themselves before the bishop. There were forty in number: old men, women, and children.

The group approached Bishop Joulain. At first all of them preserved a mournful silence. Finally, one consented to act as interpreter; he asked pardon for the offenders, exposed the deplorable condition of their families and begged His Lordship to obtain pardon for the prisoners.

JAFFNA.—BISHOP JOULAIN, O. M. I.

Our beloved bishop was touched. Are not the poor pagans his children? The minister of our Lord praying for his executioners, he interceded for the culprits. The governor alone could grant pardon, so Bishop Joulain promised to write to His Excellency.

✤

Sir West Ridgeway had just left and his successor, Sir Henry Blake, had only just arrived on the island; nevertheless the bishop wrote to the new governor:

"As bishop and minister of the God of peace whose birth the Christian world is about to celebrate, we dare to ask your excellency a first favor. Unfortunate creatures are suffering in the prison of Colombo; excited by ambitious leaders, they destroyed the church and school, which we built near Nirveli. The government seized the culprits, but their families are in misery and the ring leaders are not providing for the wives and children of their victims. Seven months have passed since the imprisonment of the 'rioters'; seventeen months still remain for them to purge away their crime. Deign, your excellency, to grant them liberty. Ignorance is their excuse; their punishment has made them wiser; they understand now that the English government will not tolerate such acts of violence."

This appeal reached Colombo on the seventeenth, and on the twenty-fourth the bishop of Jaffna received a telegram granting pardon to eleven of the prisoners. The twelfth, a real lawbreaker, already sentenced eight times was obliged to suffer his full penalty. The telegram charged the bishop to convey the good news to the different families. The same evening His Lordship announced the success of his effort to Mr. Maïlvaganam, of Copay, requesting him to inform the people of Nirveli. The delicacy of action on the part of the governor of Ceylon cannot be too much admired.

What a beautiful Christmas present His Excellency gave to the Catholic bishop!

✣

A few days later the prisoners left Colombo on board the Lady Havelock to return to Jaffna. Parents and friends awaited them at the wharf. There a little incident occurred:

"Let us thank the bishop," said the more upright among them.

"No, never," said others.

"Nor I, nor I," repeated three or four other voices.

"That is wrong," said one.

"Who is keeping you from going," said another.

"Nobody, so we shall go," replied the greater number, who, framing an address, presented themselves before the bishop.

On seeing them, Bishop Joulain might have repeated the words of the Lord to the lepers:

"Were not all cured?"

"We have contracted a great debt toward you," said they, "for the unexpected favor and inestimable grace which you have given us. We thank you for having had pity on our wives and children. Forgetting our wrongs you thought only of relieving us. We regret

our crime and henceforth, we wish to look upon the Catholic bishop as our father and have him lead us as his children."

After this address each offered the bishop a lemon, a present which etiquette demands for a person of high distinction; then all asked him to speak a few words to them.

"The distress of your families," said he, "their physical and moral suffering, touched me. Three days after their departure, I wrote to His Excellency to ask him to set you free. I thanked him in advance for granting my request. In future, be good and loyal subjects and remain faithful to your promises. My missionaries and myself seek only your welfare and all desire for revenge is unknown to us. My intention is to rebuild the church and school of Nirveli; I am sure you will help me. Moreover, your conduct proves that you have a good heart and know how to appreciate a kindness. Go, return to your families; they are awaiting you with impatience. May this day be a day of rejoicing to all!"

II.

"Who are those groups of young men, wending their way to Pont Pedro?

"They are the students of the little seminary; their white habits betray them.

"And those!

"No doubt the boarders of St. Patrick's College.

"Where are they going?

"To Nirveli; the bishop is going to bless the corner-stone of the new church.

"Do you want to join in the feast? Let us go."

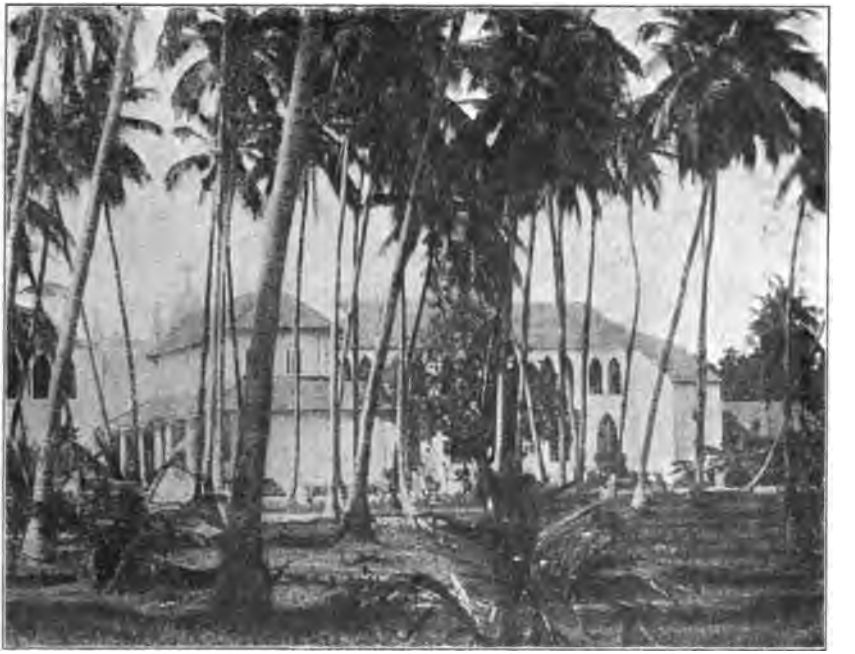
Thus a dozen of our best Catholics of Jaffna decided to form an escort for their bishop in a pagan country.

On a Saturday in January, about half-past three o'clock, six carriages took the road to Nirveli. Two were reserved for the bishop and his priests, the others for the members of the confraternity of the Sacred Heart. The church was about eight miles distant, but what a beautiful road, winding through a rich country. On either side cocoa palms spread their branches; further on, palm tree groves, banana gardens, tobacco and manioc fields and immense rice fields, bordering the way. Alas, this abundance of nature does not rejoice the missionary's heart; he thinks only of the souls of the inhabitants almost entirely pagan.

We arrive at the site. Cries of joy resound on all sides; the cannon peal, the bell is rung and the crowd bends to receive the bishop's blessing.

✣

Maïlvaganam is among the Christians. A pagan of high caste, upright and sincere, he exerts a strong influence over Hindu society. He is one of the best friends the Oblate Fathers have and has given frequent proofs of his good-will.



SEMINARY AT JAFFNA.

A certain Hindu corporation decided to open a college in Jaffna. The principal members of the society went to Copay and asked Maïlvaganam to help them.

"Here is some money," he answered.

"You will not refuse to send us your sons?"

"My sons and my nephews go to St. Patrick's college. I know the Fathers and esteem them; their devotion is far and above the remuneration they receive."

He kept his word and has recently offered a tract of ground for the erection of a church.

Having welcomed the bishop and introduced one of his nephews, a lad nine years of age, who was burning with the desire to see him, Maïlvaganam conducted us to a tent which the people had raised. It was a real Indian tent; red stuffs, and festoons of palm leaves and variegated paper were used in the decorations. The pillars were formed of banana stems with large clusters of fruit.

✣

Clothed in his pontifical robes, preceded by his priests and the students of the large and the little seminary, the bishop marched in procession to the spot where the altar would be raised and blessed the

OX-CART.—CEYLON.

ground upon which the Holy Sacrifice would soon be offered. The poor natives could not take their eyes from the bishop; the chanting of the psalms and the modesty of our children were a source of wonder to them. How grave and pious they were in prayer and decorum and what a contrast to pagan feasts! I hardly know what impression was left upon my soul by the scene. Ah! I remember. I prayed, Dear Lord, have pity on this people, grant that they may know Thee! Purify my lips and my heart, make me worthy to gain their souls for Thee. Why shall not I, a young missionary, endeavor for the glory of God what so many other heroes have attempted? An inward voice deeply replied: *They were Saints,* and I felt humbled.

The church of Nirveli will be the third Catholic sanctuary on the Point Pedro road. I venture to ask an alms for the completion of the

beautiful structure. May the Blessed Virgin inspire one of her children to present a "beautiful colored statue" of Mary, Queen of Heaven, to this poor people. How greatly would his generosity be rewarded by the fervent prayers of our converts.

Permit me to thank the members of your society who support our works. May our Lord bless them! With their help, Ceylon, the pearl of India, will become the pearl of the Catholic church.

DIOCESE OF TRICHINOPOLY

The diocese of Trichinopoly comprises the whole former vicariate apostolic of Madura so celebrated in the history of Indian missions. It has a population of 5,000,000 inhabitants, of whom 210,000 are Catholics. The three large districts into which it is divided contain one thousand churches and chapels, 70 Jesuit missionaries, including 15 natives, and 9 secular priests are in charge.

LETTER OF FATHER AYRAUD, S. J.

My Parish.—It is true; this poor little village lost like a nest in the brush is indeed a parish. Fifty Christians at most, a very small church and the tiniest school are all its possessions. The mission of Madura, thanks be to God, may boast of a considerable number of larger parishes probably more worthy of a visit; but since I have mentioned my parish it is no more than natural that I should describe it in preference to any other. Therefore I shall perform the honors in introducing you to the parish of Shembaganur.

Let us follow the well-known road to Madura. Leaving the *South Indian Railway* a little above Madura, we continue our way in ox carts. If we travel fast we must be satisfied to be jolted for five or six hours. Then we dismount at the foot of the Pulney Hills to the northwest of Madura, where we choose a dozen carriers; penetrating into the forest, we wend our way along a thousand ravines, hearing the cries of innumerable rare invisible birds; we come across a host of families of gray monkeys that watch us pass and climbing a zig-zag pass, we finally arrive at Kodikanel.

The road from the foot of the mountain to Kodikanel measures twelve miles and is a journey of five or six hours. Kodikanel, we must remember, is over 6000 feet high and is a favorite resort of foreigners living in the south of India. The climate is temperate and the air excellent.

But I am not going to take you so far, we shall stop about 400 feet farther down. Leaving a dense forest frequented by large black

monkeys we enter abruptly upon a kind of small plateau running north and south and terminating suddenly in a ravine. To the north, at some distance, a fine peak rises elegant and proud, detached from the main mountain chain; it is called by the name of a minor Indian god, Perounal. Nearer and to the right are several groups of poor huts erected promiscuously here and there. To the left, back of a grove of eucalyptus and Australian acacias, is the college of the Sacred Heart, the scholasticate of the Madura Mission. You are now in Shembaganur or Sembaganour, the village where the Sembagam tree grows.

CITADEL OF TRICHINOPOLY.

Let us return to finish our view of the surroundings and turn our eyes southward. At our feet, somewhat lower down, is a reddish plain cut here and there by green lines which define the rice fields. A field glass enables us to see several large villages. Farther distant, we distinguish several ranges of hills merging into the indistinct blue of the horizon.

A splendid panorama spreads out before us especially on this side of Shembaganur. To the east, north and west the mountains rise at such regular intervals that they give the appearance of a giant stair-

way. Here and there torrents bordered by arborescent ferns and clusters of reeds wind between the rocks, running into ravines, breaking into cascades, forming beautiful picturesque views. The mountain is not well wooded, having but little soil; but wherever a stream of water flows clusters of trees with thick foliage are defined like shadows against the rather pale green of the underbrush. A large variety of trees thus grow scattered along the banks of the torrents. Access to

BISHOP BARTHE, S. J., OF TRICHINOPOLY.

these small forests is usually impeded by weeds and underbrush. It is said that they were formerly infested by the tiger; but he is now an exiled king that dares not risk his presence on his domains. Only wild boars, jackals, and the timid and elegant stag and roebuck are now to be found in these parts.

But, it seems that I am forgetting the parish and parishioners of Shembaganur. Not so, here we are. Let us bid farewell to picturesque nature and turn our attention to the parish.

✣

Our first visit will be to the *church,* as is proper. It is situated a short distance from the scholasticate. Of strictly rectangular form, it measures 30 by 10 feet with a corresponding height. The roof is of zinc plates covered with thatch. This is the local classic style of roof for foreigners who have no desire for luxury. Two small steeples rise above the entrance. In the interior, mats cover the damp ground; there is a simple altar with three statues: one of the Sacred Heart, badly made; the two others of the Blessed Virgin and St. Joseph are much smaller, but are more presentable. There are no pews or chairs; the people in these parts have no need for them; they kneel and sit on the ground. Near the door is a very small organ, almost a luxury for so small a church in India; there is no bell. Within and without, all is small and poor. In their love for figurative language, the students call this church the " cathedral," and every new arrival bursts out laughing when he sees the sanctuary thus designated.

✣

Where are the parishioners, you may ask. Let us go to see them in their huts, or rather let us wait for them here near the church. They come every Sunday and we will be sure of meeting every one. One of our professors, the pastor, says mass and is served by three or four students who also sing, preach and catechize. There is nothing extraordinary in this. The church is only a few steps from the scholasticate and a little Sunday morning service does not interrupt their studies.

Our parishioners, however, are approaching.

The rags that cover them make them seem poorer than their brethren of the plains. The fresh mountain air is cold to them and so, as a protection, the men wear pathetic old jackets picked up no one knows where, dirty, torn and hanging down the length of their naked legs.

The women would look no different from their sisters of the plains, if their *silei,* the piece of linen which is their only article of clothing, were less faded, and if their wrists, neck, nose and ears were less covered with jewels. The absence of jewelry is a greater sign of poverty among Indian women than among other nationalities.

The children represent nearly every kind of costume, from the jacket which hangs down to their feet to the little piece of linen hardly large enough to cover their nakedness.

This shows that there is misery here and that our people are very

poor. They are nearly all pariahs and the poorest of pariahs. Drawn to these quarters by the advent of the Europeans, they cultivate their small gardens and eke out an existence under their thatched roofs, trying to keep themselves occupied and ready to do any kind of work that will keep them provided with rice.

✣

Two or three families were perhaps Christians before they came to live here. The others brought in contact with the missionary on his occasional visits to the mountain gradually became converted. Shembaganur at present numbers fifty Christians living in eight or ten families.

Before the scholasticate was established, the mission possessed a house here where missionaries worn out from their labors came from time to time to recuperate. The eucalyptus was planted to absorb the superabundant moisture of the soil and destroy the fever germs and every one or two months a priest visited the place to look after the plantation. He used to go as far as Kodikanel and said mass in the only church then built on the mountain, a small sanctuary dedicated to Notre Dame de la Salette, erected on a picturesque rock. Our few Christian families, therefore, could join the Christians of this village to hear, or as they say, to see the mass, by climbing a distance of nearly three miles. However, to see a missionary and "see mass" only once a month, or perhaps not that often, was not great favor and the Christians of Shembaganur had a right to expect more.

Finally, in 1895, the novices and students of the mission came to the mountain; for the fresh air and solitude necessary during their years of training, and appropriate conditions could not be found in the plains. The birth of our parish dates from their arrival. From that time, the people were able to assist at mass and instructions every Sunday and holy day of obligation, but, as yet, there was no church. A small room at the end of the porch of the Father's house scarcely large enough to hold an altar, was placed at the disposal of the people. They crowded as near to the door as possible and in this way heard mass out of doors.

If it is true, that the smallest beginnings often promise progress and prosperity, the parish of Shembaganur had a right to expect much of the future, for its commencement could hardly have been more modest. A short interval worked wonders. The old house of the Fathers was much too small, so a large, commodious structure was annexed and a small parish church erected at small cost.

The people are not over-anxious to attend to their duties, but even so they come to church. The bell of the scholasticate rings a long time at half-past six; mass does not begin till seven. If the weather is very bad, the people do not always hear the bell and, as there is no clock or watch in the village, their excuse is, naturally, ready at hand. We know how weak human nature is; on the whole, however, our people are faithful to their religion.

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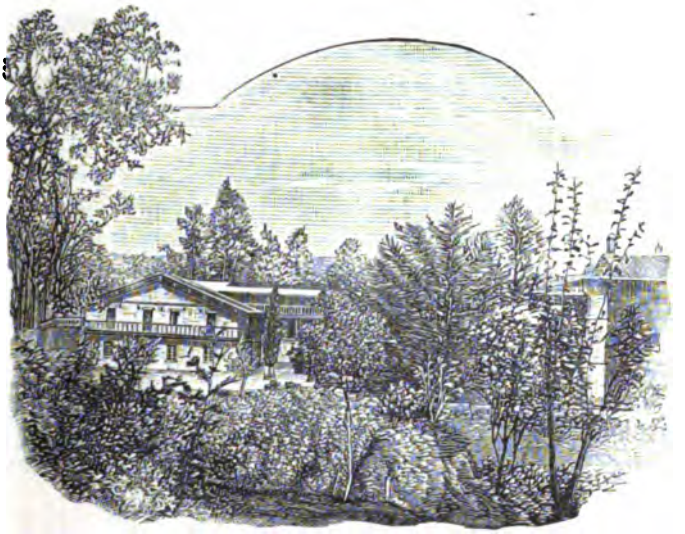
Like all the Christians of Madura, they pray aloud in church, though they are not so noisy as some. They prostrate themselves



TRICHINOPOLY.—COLLEGE OF THE SACRED HEART.

without the least regard for human respect and show that they possess the lively faith of humble souls. The mass is always followed by benediction of the Blessed Sacrament. The choir is composed of four students of philosophy; of course, it is merely rudimentary, but suffices for our people. The congregation sing some hymns in their native tongue, but how shall we ever teach them the liturgical chants in Latin?

After benediction, one of us either preaches a sermon or gives an instruction in catechism, whilst another takes the little children out of doors to recite the principal prayers and a little catechism, which they do at the top of their voices. The services are over about nine

o'clock; when we have any medals, rosaries or scapulars to distribute, we give them to those who have acquitted themselves best. We then talk to them about anything which may interest them, and they go home, their souls enjoying a few rays of sunshine, stronger to support their miserable existence and ready to return the next Sunday to Him who is the treasure of the poor and the comfort of the suffering.

I repeat it; our parishioners are of the most humble class. There is no theologian or sage among them. Ignorance has prevailed for so long a time in these parts, that it is not always an easy matter to make them understand or even remember the essential points of doctrine. We have to repeat the same thing many times, but we enjoy a great consolation in seeing the simplicity and good-will of our neophytes. There are souls among them of earnest, vigorous faith, whose lives without reproach must necessarily be pleasing to our Lord.

✣

I have said that they are ignorant; and, as ignorance is an evil, we must try to combat it. For this purpose, we have opened a small school; and, though we may not hope to turn out learned scholars, our pupils will readily learn and remember all that a Christian need know and practise. If we obtain nothing more, the result will be more than satisfactory.

In the midst of the village, on a small square lot, stands a building about 8 by 13 feet—the school-house. A small cross rises above its thatched roof. We enter, and see a few highly colored pictures hanging on the walls; at one end of the room is a small table with four wooden legs, though this is the instructor's chair.

The teacher himself would be taken for one of the larger pupils. His chief fault is that he is too young; but is not youth a good fault? There is no need to limit his authority as teacher. Having been singled out for his intelligence among the pupils of our schools in the plain, it was proposed to him that he should come to take charge of this school. Only 15 or 16 years of age, it was a fine promotion, and he fills his position well.

The school has an attendance of 15 to 20 children, boys and girls; there are a few pagans among them. The smallest children are seated in one corner in a circle writing letters and figures on the sand with their fore finger, rubbing them out to repeat what they wrote in song. In this way, they learn how to read and write at the same time; the method is worthy of the twentieth century. Another group is learning how to read out of a book and to write on a slate. There are a few

advanced scholars who can write a dictation exercise without a mistake. The school is but a few months old, so the results are most encouraging.

One Sunday afternoon, a short time ago we presided over the exercises at which the prizes are distributed. The whole village was present. The children performed a native scene in a touching way, and knew their parts perfectly. Two of them sang several stanzas, telling, if I understood aright, the good that had been done by the Fathers in Shembaganur. Then the children played games in which the parents joined with spirit and simplicity; the whole village still remember the day, and since then the children have been coming to class in larger numbers and with more regularity. The school seems decidedly a good work. It would not do to teach only prayers and catechism; the whole village would be dissatisfied. Why should they not learn these first and then other things? When the Christians of Shembaganur know how to read and write, they will be able to hold up their heads and prove they are not savages, even though they live in the jungle.

✣

Must we mention the drawbacks to our good work? Protestants are beginning to dispute our foothold in the village. Around the Catholic settlement, excepting a few remnants of paganism, there have appeared some new homes, and among them has been built a Protestant church. The *padiri* (pastor) of Kodikanel visits his congregation from time to time, but, thanks be to God, his flock is not large.

Alas! two families that we thought were Catholics, moved by considerations of temporal interest, have deserted the church. However, a young couple already want to return. They have no love for the Protestant doctrines and never fail to come to mass every Sunday. If it were not for a marriage under conditions that the church does not approve, they would no longer be Protestants.

Again: Antoine, or Antoni, as he is called, is about sixteen years old. When his family embraced Protestantism, he understood that it was a wrong thing to do. Since then he has never failed to assist at mass, although his parents object. Recently, the minister has taken a census of his congregation and wanted to write down the name of Antoni; he seriously objected and told the *padiri* that he never would set foot inside of his church, but would always attend the Catholic services.

✣

Pray that the wolf may not enter the sheepfold. Pray for the parish of Shembaganur. I have mentioned all that anyone would see in a short walk through its confines. If anyone would care to make the personal acquaintance of each member (and they are worth knowing better), a visit would not suffice; he must live here some time. I am sure the locality and the people would be subjects of pleasant recollections. We are trying to help these poor people; and, be it said to their praise, they are very appreciative of the efforts of the *Samis* (Fathers) in their behalf. A few days since, two or three young priests, who are now teaching in the plain, came back to see their old parishioners during their vacation. I was very much touched to see young and old hurrying to greet them with their little

CATHOLIC CHAPEL IN MADURA.

presents, best smiles and affectionate thanks celebrating the devotion of the Fathers in their songs.

✣

This little parish near the scholasticate recalls the villages that were built and prospered in the shadow of the monasteries of years gone by. Everything has changed since those days and it is impossible for us to do what the monks of old accomplished; still we are doing something. A certain number of the poor come every day to get rice; the children in school are receiving instruction, and, finally, in the church, all receive what our holy religion gives, a part in the heritage of Christ. We love to see the good that is being done and I love to see the good work that is going on in "my parish," the parish of Shembaganur.

MISSIONS IN AFRICA

UPPER EGYPT

One of the three prelates who form the Catholic Copt hierarchy, the bishop of Minieh, Rt. Rev. Maximos Sedfaoui, born at Akmim, January 2, 1863, has written the following account of the diocese which he has been governing for the past ten years. Our readers will bless God for the progress with which this place has rewarded the apostolic work among our separated brethren of the venerable rite of St. Mark and will rejoice to learn what abundant fruits of salvation their offerings have brought forth.

LETTER OF RT. REV. MAXIMOS SEDFAOUI,
Coptic Bishop.

Progress of the Catholic Religion in the Coptic Diocese of Minieh.

When, in 1895, Leo XIII of blessed memory, created the dioceses of Minieh, or Hermopolis, and Thebes, it was not his sole intention to preserve the Catholic flock already in existence. One bishop, the bishop of Cairo, could have performed this task, for the faithful in communion with the Holy See, did not exceed twelve thousand in number. The illustrious pontiff, in his great wisdom, understood that, to facilitate the return of our separated brethren to the bosom of the church, required a well constituted hierarchy in Egypt. In the Orient, particularly, the people cannot decide to embrace a doctrine without a leader.

✣

When I received charge of the diocese of Minieh, it did not contain two hundred Catholics. There were only two churches, one in Minieh, the other in Colossana, farther north. Still, the territory under my jurisdiction is not small. It begins at Old Cairo and extends to Moudirieh d'Assiout, comprising four great provinces of Egypt. The large majority of the population is Mohammedan; many are Copts,

but schismatic Copts. Only two hundred Catholics within this large district were members of the church. These were scattered between Minieh and Colossana, descending from Upper Egypt, some from

COPTIC CATHOLIC BISHOPS.—ARCH-BISHOP MACAIRE, PATRIARCH, AND THE BISHOPS OF MINIEH AND THEBES.

Farchout, the others from Akmim. It may be said that the name of Catholic was scarcely known.

To-day, we should offer up fervent acts of thanksgiving to the Father of Light, to Jesus Christ, the "Lover of Men," as our liturgy calls Him, for He has made His grace enter the hearts of my people and has changed the face of the diocese.

We are not deluding ourselves regarding the progress accomplished; but, in view of the resources at our command, it seems to us considerable.

As soon as I took possession of my see, I set to work with a will. The help of my few priests was efficacious. They applied themselves exclusively to the salvation of souls and were not intimidated by any difficulty, neither poverty nor the extreme misery of the population; resigning themselves willingly to the frequent fasts enforced by the Coptic church.

Their zeal has been rewarded by the request for conversions that comes to us from all parts. The consoling movement was begun by Mansafiss, followed by Abou-Korkas, Birbeh, Menhari, and Beni-Obed, south of Minieh; Nazlett-Gattas, and subsequently, Toua in the west; Bouan and Bouche, the centre of Coptic monachism in the north. Each petition is signed by thirty persons; and, as soon as a priest arrives to instruct the neophytes, others come to enlarge the first nucleus.

At present there are over 2500 Catholics. The mere huts erected in the beginning have been replaced by seven chapels. Two others, for which the ground has already been bought in Bouan and Mansatiss will be built if there is sufficient money left. Eleven priests, five of whom were schismatic Copts, attend to these small parishes.

This result shows what grace would do, if we had the necessary means.

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These means resolve themselves into two: priests and material resources.

We have absolute need of priests. Many villages, in fact, are only waiting for a priest before coming into the Church. Wherever we want to do any serious work, we must send a missionary.

Difficulties increase every day. In the first place, Protestantism is everywhere spreading calumny and hatred against us. Moreover, the fanaticism of the separated Coptic church is reawakening, making common cause with Protestantism to rouse the people against us. It is, therefore, necessary that a priest should always be on the spot to confirm the faith, dispel doubt, repulse calumny and watch without

ceasing over the fold of Christ. Because we have not enough priests, we do not venture to approach many villages which we know promise abundant fruit. May the Master of the harvest send laborers into the field!

Material resources also are wanting. The people converted are indigent. Thrown among these poor Catholics, our priests cannot hope to be supported by them; on the contrary, they, on their part, are called upon from time to time to dispense alms. Their residence—I

GROUP OF SISTERS AND NOVICES.—UPPER EGYPT.

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hesitate to apply this term to two narrow damp rooms—is very bare; let not the hope of finding a bed allure you. As for food, the missionary need not hope for any abundance or delicacy of taste; our villages are often in want of the necessaries of life and it is very expensive to forward provisions from a distance.

Besides a chanter must be supported, as he cannot be dispensed with for liturgical functions. For all these expenses, a Coptic priest has

no other resource than the offerings he receives for his masses. What can he do with so small an amount in Egypt, where the cost of living is so high?

A Coptic priest is truly on the rack. He really should have substantial food to repair his strength, working continuously, as he does, visiting his flock and closing the labors of the day by instructions in catechism and a sermon.

If he complains of the state of things, his influence over souls naturally weakens. He knows what changes would be profitable to religion, but the cost of transportation paralyzes his zeal and he laments the fact that he is condemned to stay in one village. So my priests suffer from a martyrdom of heart as well as body.

Resources are likewise insufficient for the establishment of schools. Schools develop true Catholics. It is in school, and in school alone that we can form good Catholics for the brave converts who during years of neglect and immediate contact with Mohammedanism have been reduced to a deplorable state of ignorance regarding matters of religion.

We are encountering bitter opposition in these parts. On one hand, the millions of Protestants are flooding Egypt with schools; on the other, the separated Copts, at the instigation of influential laymen also understand the necessity of training the young. We ourselves have only four schools in the whole diocese. We should have at least twelve more to supply the needs of at least the principal villages where there are any Catholics. Besides, I am absolutely convinced that where there are no priests, schools are an opening wedge and the best means for preparing the people for conversion. That is why we purpose to build a dozen schools in promising localities as soon as we get the money.

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We stand in great need. The necessity is so much the greater because contrary conditions in Egypt require a revision of the methods heretofore in vogue. Two years ago we could employ a teacher for three or four dollars a month and could rest satisfied with instruction in catechism and grammar. The case is now different. Modern thought which surrounds us has created new needs. The cost of living has become more expensive. Education has made great strides. If we should now rest content with instruction in the rudiments of grammar, our schools would be empty in two or three years.

Resources are also inadequate and still absolutely necessary for the support of Catholic publications; reviews, journals and tracts; Mohammedan, Protestant and schismatic pamphlets are flooding Egypt, whilst there is not a single Catholic religious paper published in the whole valley of the Nile. How much we wish to counteract the influence of Protestant weekly tracts by Catholic literature. Such an effort would cost money, however, and so our hands are tied by a lack of resources.

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This condition of affairs has caused a temporary standstill in the movement of conversion. Individuals, it is true, are returning to the faith especially in villages where there are priests; but conversions in large numbers are rare. It is a great pity that such should be the case;

CATHOLIC COPTIC CHURCH AT KHOM GARIB.

among other advantages lost, the road is free to Protestantism, which is making more rapid inroads every day.

Still, we are not losing time.

In expectation of the day when our efforts will not be hampered by the obstacles now impeding our way, we are trying, in the first place, to send priests to those localities where Catholics are without a pastor.

This month, one of our priests, Father Bakoum Hanna, former vicar of the schismatic bishop of Khartoum, converted to the Catholic religion four years ago, went to Tamia, a village north of Fayoum. There are a hundred faithful there whom the zeal of Father Fortunato, a Franciscan missionary of Beni Souef, brought back to the Catholic church. The hope of a still greater conquest decided me to station a priest there.

Tamia is surrounded by 60 *ezbeh,* inhabited by Schismatics abandoned by their priests. Father Bakoum Hanna can, therefore, pass to the north to visit a certain number of Catholics scattered along the railroad route to old Cairo, and to the south to strengthen the faith of the converts in Bouche.

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The formation of what we may call an intellectual body among recent converts is what is engaging our attention most at present. It is a difficult undertaking but necessary and fruitful.

The religion of orthodox, that is to say, Schismatic Copts is reduced to almost nothing: respect for the priests and fasting. They know nothing of catechism. It is also absolutely true that some of the priests find the traditional number of sacraments insufficient. The more modern claim at least fourteen, one of the first being the black turban! The frequentation of the sacraments is not exacted. . . In short, the practice of religion among the orthodox is null and void; to them, practicing religion means fasting nearly one-third of the year.

What is worse, the frequent contact between Schism and Mohammedanism for secular purposes has almost deadened their spiritual sense. Every law has its exceptions. A large number have been invented to circumvent the clearest argument, or if it is understood to avoid drawing a practical conclusion. How often have we proved to the minds of the people that the Catholic religion is true, the one true faith. When the issue is expected, they take no action; not because their will is bad, but because their intelligence is enfeebled.

It is clearly evident what a part our priests play among converts who have lived in such an atmosphere of ideas and action.

We have to teach the alphabet of our religion, to make ourselves children in order to be understood. The zeal of our priests is devoted to the end of inculcating the necessity of practice despite the prejudices of their childhood. In localities entirely of Schismatic origin the desired result has already been obtained.

We may cite the village of Abou Karkas as an example. The beginning of the Catholic religion was probably more modest there than anywhere else. For two years, the priest struggled against adverse prejudice; he lived there, preached and performed his sacred ministry in a poor cottage. Finally, his piety and zeal gained sympathy for him and a large number of Schismatics united to form the nucleus of a

Catholic settlement. An appeal was made to all generous souls and we have been able to build a large chapel, the largest we possess. Catholicity is gaining ground every day. There are to-day 600 faithful in Abou Karkas, and it is most consoling to see that a Catholic life is unfolding in these souls. To them belongs the honor of the most frequent reception of the sacraments.

A REVIEW OF THE MISSIONS

JANUARY TO MAY, 1906.

Each future issue of the ANNALS will contain a very concise sketch of the missions. We shall not give any detailed accounts of events, but from a general review our readers may gain an idea of the progress of the apostolate. We trust that our correspondents in the different parts of the world will help us to make our report as complete as possible, that no important event be omitted.

One of the great events of the latter part of last year was the presentation to the Mikado of a special envoy from the Sovereign Pontiff, Bishop O'Connell of Portland. The Japanese considered the coming of a papal delegate, "an historic event." On his return to Rome in the beginning of the year 1906, Bishop O'Connell was impressed with the fact that the people of Japan have a true respect for the Catholic religion. In all parts of the country, he received a most cordial welcome. Since then, Bishop O'Connell has been appointed coadjutor, with right of succession, to Archbishop Williams of Boston.

The Sacred Congregation of the Propaganda has created a new prefecture apostolic in China, western Ho-nan.

Upon the request of this Sacred Congregation, the Holy Father has appointed vicars apostolic for the vicariates of Southern Zanguebar, the Gold Coast and Dahomey. A priest of the Society of African Missions of Lyons has been sent as prefect apostolic to Liberia, a mission in charge of that missionary society. A new director has been given to the prefecture apostolic of Assam in India.

Bishop Lesni, delegate apostolic of Persia, made an appeal in February for his afflicted Christians suffering from famine and the intense cold.

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The year 1906 began most inauspiciously for the mission of Gallas. On December 12 Bishop Jarosseau wrote that persecution had been waged against his people for the past month and a half.

During the night of February 7, a terrible storm burst over Tahiti and the Tuamotu archipelago. The full extent of the devastation caused by the cyclone has not yet been ascertained. It is known, however, that a village on Fakarava Island was completely destroyed and that the center of the storm was Anaa Island, where the mission has six chapels. Very Rev. Vincent de Paul Terlyn, missionary of Tuamotu, perished together with a hundred natives.

Two White Fathers, Fathers Vellard and Corute, who set out for Ouargla, February 5, on a scientific expedition, were drowned about twenty-three miles from Biskra at the confluence of the Oued Biskra and the Oued Djedi.

On the 25th day of the same month an insurrection broke forth in Nan-chang. Several foreigners were killed, among them two Lazarist missionaries, Fathers Lacruche and Salavert. Five Little Brothers of Mary were likewise massacred. The college of Nan-chang in charge of these educators of youth was founded in 1903 upon the request of Bishop Ferrant, vicar apostolic of northern Kiang-si.

On the 20th of January the funeral obsèquies of Monsignor Ravoux of St. Paul, Minnesota, apostolic pro-notary, took place. Mgr. Ravoux, a veteran of the apostolate in the United States, was born January 11, 1815, and arrived in America in 1840.

NEWS OF THE MISSIONS

ASIA

Conversions of Nestorians

We are receiving good news of the movement of the Nestorians' return to the truth. It is strongly favored by the official recognition on the part of the Turkish government of Rt. Rev. Jacques Manna, vicar of the Chaldean patriarch, as bishop of Van. Many villages are declaring themselves Catholic and want to have a chapel and school. Unfortunately, what is always lacking are resources to support the movement. Respecting the numerous conversions, Father Lagrange writes:

"I consider it my duty to inform you of the results obtained in 1905 by the Dominican mission of Mesopotamia, Kurdistan, and Armenia, in its vast field of apostolic work, particularly among the Nestorians. The movement of conversions is making constant and sure progress despite the obstacles and chicanery intended to impede. These obstacles only bring out the number of conversions in stronger relief and make our neophytes appreciate better the superiority of the religion they have embraced. Schools are increasing in number among the tribes. The boarding school of Mar Jacoub is filled and furnishes us each year with a new force of young and zealous catechists; the patriarchal seminary of Mossoul is also getting more and more students from the newly converted villages to form a generation of priests who with our catechists will insure the future of the Catholic religion in the country."

AFRICA

Re-election of Bishop Livinhac, Superior General of the White Fathers

The General Chapter of the White Fathers, composed of the vicars apostolic and delegates elected by the different missions of the Society,

have just re-elected Bishop Livinhac, titular bishop of Pacando, Superior General and the Holy See has ratified their choice.

According to the statutes of the congregation, Bishop Livinhac, having already served two terms of six years, 1894 and 1900, in this capacity is by this third and last election Superior General for life.

First Mourning of the Young Mission of Shiré

Father Bourget, of the Society of Mary of B. Grignon de Montfort, writes from Meersen, Holland:

"The Mission of Shiré, founded five years ago, already numbers many neophytes; 66 adults, 43 men and 23 women were baptized Christmas. Forty catechumens will be baptized at Easter and the influence of missionaries is being felt more and more in countries where the faith is just beginning to penetrate.

"Until now, the mission had not been tried by death. God has called to Himself one of the Sisters of Wisdom who are such devoted assistants to the missionaries of the Society of Mary.

"Sister Charité de Montfort died in the beginning of February at St. Joseph of Nguludi, where she had been sent by her superiors eight months ago. All her religious life was spent in the marine hospital of Toulon. The mission laid well founded hopes in her presence there. God demanded the sacrifice of her life and she gave it as simply and generously as she would have worked long years for His glory and the salvation of souls."

OCEANICA

Bishop Chanrion Vicar Apostolic of New Caledonia

Rt. Rev. Claude Marie Chanrion, the new vicar apostolic of New Caledonia, was born at Regnié in the diocese of Lyons, 1865. In 1886, Bishop Fraysse decided to leave for Oceanica. A few years later, after his ordination in 1889, he landed in Caledonia. At first vicar of the Cathedral of Noumea, he, subsequently, exercised the holy ministry successively at Saint Louis and Maré. Last July, Bishop Fraysse made him his pro-vicar, expecting to consecrate him his coadjutor.

The death of the lamented bishop hastened the nomination of his assistant. Two months later, Pope Pius X, upon the suggestion of His Em. Cardinal Gotti, prefect of the Propaganda, raised Father Chanrion to the episcopal dignity with the title of bishop of Cariopolis. His consecration took place in the Cathedral of Noumea, Sunday, March 25. Bishop Douceré, vicar apostolic of the New Hebrides, was the consecrating prelate.

An Apostolic Visit Among the Pacific Islanders

Father Rivoire, a Marist missionary of Honaïlou, writes:

"I recently visited a tribe which has declared itself ready to be Catholic, though no one has yet been baptized. This village is about forty miles distant from the center of the mission. Leaving early in the morning with my brave companion, Fiasco, the one leading the other, I arrived at the end of my voyage just at nightfall.

"According to the custom of the country, large fires were already lighted. The natives assembled around these looked like so many statues of bronze. The sight so strange and new to me made a lively impression upon me, and, notwithstanding my efforts, I could not suppress a certain feeling of disquiet. However, all hastened to give me a cordial welcome, the more remarkable as I was unknown to them. After having let them examine me closely for a long time, I retired to do honor to the delicious bananas and tea which had been prepared for me. There was no sugar for the tea and the bananas would have been a little too ripe for an epicure, but, in the missions, we must be satisfied with anything we get.

"Having partaken of this collation and made a visit to the humble hut which here, as with all the tribes, serves as a chapel, I stretched myself out on a bed of fresh grass which the boys had prepared for me at the foot of a cocoa tree; I was about to go to sleep, when a swarm of mosquitoes attacked me. For a long time I maintained a heroic struggle against my aggressors, but the more victims I made, the larger the number of my combatants grew. In despair, I begged admission at a hut for the calm and rest I could not get in the open air.

"I was so fatigued that I succeeded in getting only a nap till the next day. The catechist of the tribe came to call me. Being dressed, I did not take long to get ready, and celebrated mass in a wretched hovel. The walls and roof were of straw; the altar was a chest poorly balanced on four posts fixed in the ground. At the sight of such poverty, the heart suffers. If there had only been present one other baptized soul to assist at the Holy Sacrifice; but only two enjoyed the honor, the priest and his attendant. Happily, the others were catechumens and in some way belonged to Him, who offered Himself on the altar for them.

"The solemn ceremony and my act of thanksgiving finished, I drank a cup of tea and sat down in the shade of a cocoa tree where everybody assembled around me to learn catechism. Once more I repeat, it is a most difficult task to teach these ignorant minds the least bit of supernatural science that a Christian should possess."

DESTINATION OF MISSIONARIES

Reported since the June Annals.

NORTH AMERICA

CANADA

Rev. Laurent Simonet, O.M.I.

Mackenzie

Bishop Breynat, D.D., O. M. I.
Rev. Francois Moisan, O.M.I.
" Francois Bousso, O.M.I.

Athabasca

Bishop Grouard, D.D., O.M.I.
Rev. de Chambeuil, O.M.I.

Saint Albert

Rev. André Daridon, O.M.I.

British Columbia

Rev. Joseph Hartmann, O.M.I.
" Pierre Chesne, O.M.I.

Saint Boniface

Rev. Julien Thomas, O.M.I.
" André Steuer, O.M.I.
" Joseph Riedinger, O.M.I.

Saskatchewan

Bishop Pascal, D.D., O.M.I.
Rev. Emile Pascal, O.M.I.
" Etienne Francart, O.M.I.
" Guillaume Brabender, O.M.I.
" Louis Rosenthal, O.M.I.

UNITED STATES

Rev. Henri Watelle, O.M.I.

Texas

Rev. Jacques Blum, O.M.I.
" Paul Mosler, O.M.I.
" Isidore Chateau, O.M.I.

ASIA

CEYLON

Rev. Marie Gres Jeune, O.M.I.
" Julien Polycarpe, O.M.I.
" Aimé Majorel, O.M.I.
" Joseph Tabart, O.M.I.
" Jules Kohler, O.M.I.
" Henri Flangier, O.M.I.
" Jean Neville, O.M.I.

CHINA

Tonkin

Rev. Thomas Larmurier, O.P.
" Eusebe de Bellaing, O.P.
" Justin Maselaygue, O.P.

AFRICA

Lower Cimbebasia

Rev. Joseph Schemmer, O.M.I.
" Eugene Klagele, O.M.I.
" Jean Schoenwasser, O.M.I.
" Augustin Bierfert, O.M.I.
" Henri Jacobi, O.M.I.

Natal

Rev. Jean Louis Tual, O.M.I.
" Maurice Foley, O.M.I.

Transvaal

Rev. Yves Saccadas, O.M.I.

Basutoland

Rev. Jean Baptiste Raulin, O.M.I.
" Jean Marie Thomas, O.M.I.

SUPPLEMENT

TO THE

AMERICAN EDITION

OF THE

Annals of the Propagation of the Faith

SASKATCHEWAN, CANADA

LETTER OF REV. THARSICE SCHMIDT,

of the Regular Canons of the Immaculate Conception.

The mission of St. Stephen of the Hungarians which Bishop Pascal has placed in our charge is full of promise, but its beginnings are difficult.

Emigrants from Hungary began to arrive in Saskatchewan two years ago. Owing to the spirit of nationality, the Magyars are grouped in a large plain which extends to the foot of Bonne Madone. At present, there are nearly 250 families and new arrivals are recorded day by day. The emigration agent, a Hungarian count, told me a short time ago that the colony would soon number 500 families.

Some of them are under Benedictine priests from the United States, but by far the majority are under our charge.

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During the winter months I visited this beloved portion of our mission and, in traversing the country, I am consoled, edified and interested. The largest number of these people speak German; with the others, I am obliged as yet to rely upon the assistance of an interpreter, though I hope soon to master the Magyar language which I am faithfully studying. The Hungarian homes are large huts rather

than houses. Imagine rooms dug out of the ground and covered with earth. Despite these simple and primitive constructions absolute cleanliness usually prevails.

How joyful these poor people are by the visit of a priest. Hungarians are by nature very religious; so they manifest a great veneration for the missionary. They consider themselves very much honored by his visit and do not conceal their astonishment that he should be interested in their small affairs.

"You, at least, do not despise the poor," has often been said to me.

The Hungarians are poor, so our own poverty wins their sympathy. May we draw them ever closer to our Lord that they may remain ever faithful to their religious duties, even though certain sects and the Masons are trying to weaken their faith.

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I celebrated the feast of Christmas among them. While saying Holy Mass in their poor quarters, I could not but think of the stable of Bethlehem which the Infant God chose in preference to the palaces of kings. I thought of the poor shepherds who, by their simplicity, faith and piety, merited to be the first to adore at the sacred crib; these recollections consoled me somewhat for my not being able to take part in the beautiful ceremonies of our larger communities.

After midnight mass said in the largest of their dirt houses, I went to celebrate my second mass at seven o'clock in another dwelling; and, at ten o'clock, after having traveled about thirteen miles over plains and through forests, I offered the Holy Sacrifice for the third time at the other extremity of the mission. Our dear Lord gave me the necessary strength for my long journey, and, despite cold and fatigue, I felt none the worse for my exertions. I was afraid lest I might lose my way during the night and especially in the forest, but my guardian angel took care of me! I invoked him at the most perilous parts and, taking the stars in heaven for my guide, I arrived at my destination without any mishap. Even the two wolves that I passed on my way did not give me any trouble.

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The building of a church is engaging our attention just now. My Hungarians are in great need of one.

"So far," they have often said to me, "we have lived like beasts; however, now that we have a priest, we also want a church, that we may sanctify Sunday."

As they are poor, and we are no richer than they, we are going to build it ourselves.

In the beginning of December I called a meeting of all my flock, and together we selected a site for the future church. We decided to construct it of logs and built it 50 feet long by 25 feet wide. Each man was to give as many days' labor as possible, so the building might be finished soon. To encourage them, I told them that I would try to get the essentials for divine worship as soon as the church would be finished. Undoubtedly, I shall have to borrow from the neighboring missions, for I do not know where to procure what I positively need for saying mass.

Like Saint Paul, we live by the labor of our hands. Hunting and fishing are our mainstay. The winter has not been so severe; nevertheless, we have had several days of intense cold and both of my heels were frozen. Winter clothes, heavy stockings, vests, underwear, etc. are not too abundant in our wardrobe. We have only one fur coat for three priests and very often several of us are on the road. Our means do not permit us to buy another. A coat would cost at least twenty dollars, and twenty dollars are the stipends a priest receives for all his masses for three months, and he draws no other salary.

Notwithstanding, I am happy at the lot given me. Yes, I thank God that He has called me to the service of the Hungarians in Canada. I love to believe that our Lord will select some religious vocations from among these good and generous Christians. Time and patience are necessary; to reap a harvest in joy, we may have to sow in tears.

THE CATECHISM SOCIETY IN ALEPPO, SYRIA

BY REV. P. A. TORREND, S. J.

During the first half of the XVIII century, the Jesuit missionaries established what they called a Catechism Society in Aleppo for the laboring classes, as the Sodality of the Blessed Virgin was intended for those in easier circumstances. The Catechism Society, still so flourishing in this city, may be a heritage of the zeal and industry of our precursors. Many groups of children, boys and girls, assemble every Sunday afternoon in the poor sections to hear the catechism explained and to learn the most necessary prayers. Well-to-do and educated young men and women volunteer to be catechists of the poor under the direction of different religious or members of the secular clergy.

I cannot begin to give an account of all that is done on these lines; so I shall confine myself solely to the work accomplished by the Jesuits.

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The Association of Catechists by sections was the work of predilection of Rev. Julien Henry fifteen years ago. Sent to Aleppo after his term of rectorship in Beirut, while studying Arabic, he assembled pious and devoted young men at his residence and trained them for the position of catechists. When he had educated them sufficiently

GROUP OF FIRST COMMUNICANTS AT ALEPPO.

well, he sent them to the different Christian quarters to search out and instruct the ignorant. Sundays were reserved for the children; the long night watches of the week were given to the men and young boys. Every Sunday, at mid-day, when the muezzin rang for the mid-day prayer, he himself left his house, in winter rains as well as summer heat, to visit, in turn, the different groups of children taught by his young catechists. It is an assured fact that these fatiguing trips were the principal cause of the illness which, at first, required him to give up all active service, and, finally, resulted in his death. He was a martyr to the catechism!

His association of catechists has survived in part, but it is no longer under the direction of the Jesuits.

The residence now has but one boys' catechism class with an attendance of over one hundred children.

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Thanks to the devoted assistance of the native Sisters of the Sacred Hearts of Jesus and Mary, our priests have been able to continue and develop the same work in behalf of poor girls who cannot go to school. With the help of some of the larger pupils or children of Mary, the good Sisters who are occupied all week with the laborious duties of the class room find energy enough to catechise over 700 children every Sunday, in different sections of the city.

Every year a certain number of young women are allowed to make their first Communion. The last three years there have been from 120 to 130. Some of them are married; even the mothers of families are proud to wear the white robe and blue sash of first communicants.

Thanks to benefactors in Belgium, the Sisters are able to add more splendor to the solemnity; each first communicant now wears also a long, white veil. The future of this custom is assured for many years, as the veils and dresses are kept by the Sisters and handed down from generation to generation. The children do not take their dresses home; they wear them one day, and then, perhaps not without some regret, they return them. . . . How could they otherwise be replaced year after year?

After the mass of first Communion, all the children assemble at the Sisters' house for a light breakfast. The Father Superior of the residence then opens a package of pictures kept many months for this occasion and distributes them. What a charming sight the little yard of the Sisters presents on that day! White dresses and bright faces reflecting a happiness without a cloud. Many mothers have left their hard work to participate in the joy of their children. Surely, it is the happiest day of their lives.

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These little ones are not abandoned after their first communion. Most of them, especially the youngest, continue to attend the catechism classes for several years and all are invited to receive Communion in a body once a month on a Sunday specified. The number of communicants having largely increased within the last two years, it has been necessary to divide them into two groups, the second Sunday of

the month being given to some sections, the third Sunday to others. Twice a month, therefore, a body of 100 to 130 communicants approach the Holy Table. After their act of thanksgiving, they assemble in the chapel, hear a short instruction by the Reverend Director of the Society, receive benediction with the statue of the Blessed Virgin according to the custom in the East and withdraw. The services are over about ten o'clock. In the afternoon they all attend their respective catechism classes.

These good children who, during the week, are employed in weaving, embroidering and sewing, most of them away from home under the direction of lay teachers, find in these weekly catechism classes and monthly reunions the efficacious means for preserving and increasing their piety and virtue. They have an influence on mild and confiding natures, full of respect and submission to the priest whatever the color of his habit; full of faith in the efficacy of his ministry. How frank the little girl was who made her first Communion two years ago when she said to the priest before her confession:

"Father, absolve me a great deal, a great deal."

"Why?"

"That my sins may be well wiped out."

On Sunday evenings, after catechism class you may see young girls playing innocently together in the suburbs. If they happen to see any missionaries from afar, they run to meet them, kissing their hands, as is the custom in the East. They are somewhat disappointed if one of them does not happen to be the director of the Catechism Society.

✣

Let us visit some of the girls' catechism groups. There is one in the six different quarters of the city, one being in each of three schools conducted by the Sisters. The same rooms that are used for instruction during the week are placed at the disposal of working girls on Sunday afternoon.

We shall go first to the catechism quarter of Trabolsi, which is the principal house of the Sisters. It is also one of the principal Sunday catechism centres. You will see two large rooms well filled; one with children twelve years of age and the other with younger girls. The Sister Superioress has general charge. In the room for the larger girls, in which she herself presides, there are 120 to 150 pupils occupied in repeating the words of the catechism. The Sister asks the question and all respond in unison with uniform pauses. The younger children to the number of 60 or 80 make the halls resound with the

chant of prayers, the Our Father, Hail Mary, Acts, etc. The explanation of the Christian doctrine is not forgotten; the Sisters understand how to reach these little minds.

The Father Director visits each group at least every two weeks and also explains the principal truths of religion.

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Another quarter, Rehahé, is reached by a hilly road, not sandy, but

ALEPPO.—THE OLD ACROPOLIS.

hard to travel and muddy during the rainy season. Here we meet Sister Agnes, a woman of a strong personality; she has presided over the schools in Aleppo for over twenty-five years. During the week she teaches in Hamiclié; but on Sundays you will find her in Rehahé in the poor section of the city farthest distant from the church; assisted by a young Sister, she instructs 60 to 80 young working girls. This group is one of the smallest, but is most in need of religious teaching. The district is separated from the other Christian centres by a Mohammedan quarter, and, for this reason, is less favored than other parts.

Sister Agnes knows how to command and make herself obeyed, as her action in the Hamiclié quarter, where she teaches during the week, proves. How many backsliders does she not send to the residence, especially at Christmas and Easter time! Grown young men with mustaches and the middle-aged; no one can resist her persuasion. She exhorts them to go to see the Fathers and they usually visit us at night, in a faithful and generous spirit, after the day's labor is over.

Last year the Turkish sanitary inspector pretended to have an order

ALEPPO.—ENTRANCE TO THE OLD ACROPOLIS.

for an official visit to all schools. He was promptly dismissed by Sister Agnes and advised not to return. The law is that no foreign establishment can receive an official visit from a Turkish employe without the express permission of respective consuls who must be present.

The other quarters of the city present the same sight. As in Rehahé, the reunions are held in private houses. For a slight monthly compensation, families remove their few effects into a corner for the day, and place their room at the disposal of the young girls of the quarter for the time of catechism class. There are no tables or benches

as in the school sections; the ground is covered with large mats, and seated on these, with their hands on their breasts, the children repeat the lessons given out by the Sister.

Such is the Catechism Society for girls conducted by the native Sisters of the Sacred Hearts of Jesus and Mary.

One of our scholastics in Beirut, a native of Aleppo, said to me on my departure:

"Father, you are sure to be pleased with Aleppo. It is at the end of the earth, . . . but the people are good and docile, and love the Fathers."

If he had my experience he might have added that a missionary's life there is filled with consolations.

THE ISLAND OF WALLIS

By Bishop Olier, S. M.

Leaving the Vavan Islands, which have been recently visited by a cyclone, I had the pleasure of looking through a copy of the ANNALS, brought to me by a novice, and learned, to my great joy, that my cry of distress had been heard.

Wallis, the island where I am writing, received its name from the English captain who discovered it in 1767. The natives call it Uvea, or the pearl of the Pacific, partly because it is all Catholic and partly because it is one of a group much admired by travelers. It is situated 13° south latitude and 178° west longitude.

The group is composed of one large island and eighteen smaller ones scattered over a large bay formed by a belt of reefs which protect them against the fury of the ocean. It is a veritable clump of verdure emerging from the bosom of the sea.

The mythology of the country says that one day Tagaloa, the creating god, tried to cast his net and caught the island of Uvea which was thus brought to the surface of the waters. Satisfied with his draught, but finding the land too high, he left his net and romped over the island to level it. Each mountain planed by the foot of the god formed a lake; his net remaining around the island was transformed into the beautiful surrounding coral reefs. The other small islands are the dirt that was splashed around by the steps of the giant.

The island numbers 4636 inhabitants. Nine hundred children attend the schools. I have just confirmed 321.

Wallis is divided into three parishes; each has a large church, a parsonage and a stone convent, all of which buildings were erected

by the natives under the direction of the missionaries. We have, besides, a novitiate for native Sisters. Founded in 1887 by Bishop Lamaze, it has already given 37 Sisters of the Third Order of Mary. Under the direction of foreign Sisters, they are a great help in the education of young girls.

Wallis also possesses a seminary. It was founded in 1846 by Bishop Bataillon, and in 1886 Bishop Lamaze gathered its first fruits. Four priests were ordained and given in charge of European missionaries to train them for the apostolic ministry. Their ordination

FATHER HENQUEL AND SEMINARY STUDENTS, LANO, WALLIS ISLAND.

was an event in the country, the people fully appreciating the honor conferred upon them.

Later on, five others were ordained at different times, so that nine native priests have been educated in our seminary. Three are working zealously in the vicariate of the Navigator Islands; four others are engaged in the mission centre. Two have already been called to the reward in Heaven promised by God to His faithful servants.

✣

The strength of Protestant missions in these islands is the amount of money at their disposal and the large number of native preachers

who boast of their title of missionary and empoison the minds of all the islanders. Foreigners can form no idea of the spirit of diabolical proselytism manifested by the Protestants in Polynesia.

So far, we have no other means to oppose them than our poverty and our catechists who cannot assume the title of missionary. Our enemies loudly proclaim that the Catholic church does not want a native clergy. The appearance of our new apostles belies their assertion. People know now whom to believe.

In conclusion, permit me to ask the friends of the missions for fer-

EUROPEAN AND NATIVE MISSIONARY PRIESTS AT WALLIS ISLAND.

vent prayers in behalf of our good work and also a small alms which will bear its own reward. There are now thirty students in the seminary; they are no richer than I am and I am poor. I have just bestowed the tonsure on five and minor orders on one. Despite their title of scholar, they are obliged to take off their cassock every day and, like the rest, work in the fields to get a meagre livelihood.

Their study is interspersed with manual labor until they are ordained: and they do not receive sacred orders until they reach the age of thirty.

I shall not enumerate the thousand and one things useful or neces-

sary in a seminary; it is not hard to anticipate the wants. A seminarian can cultivate his garden and even build his house; but he cannot manufacture his cassock, print his books, make his paper, etc., etc. The mention of these few articles will, I trust, be sufficient to give force to my appeal to those souls who want to help our Lord in saving the world by multiplying his apostles.

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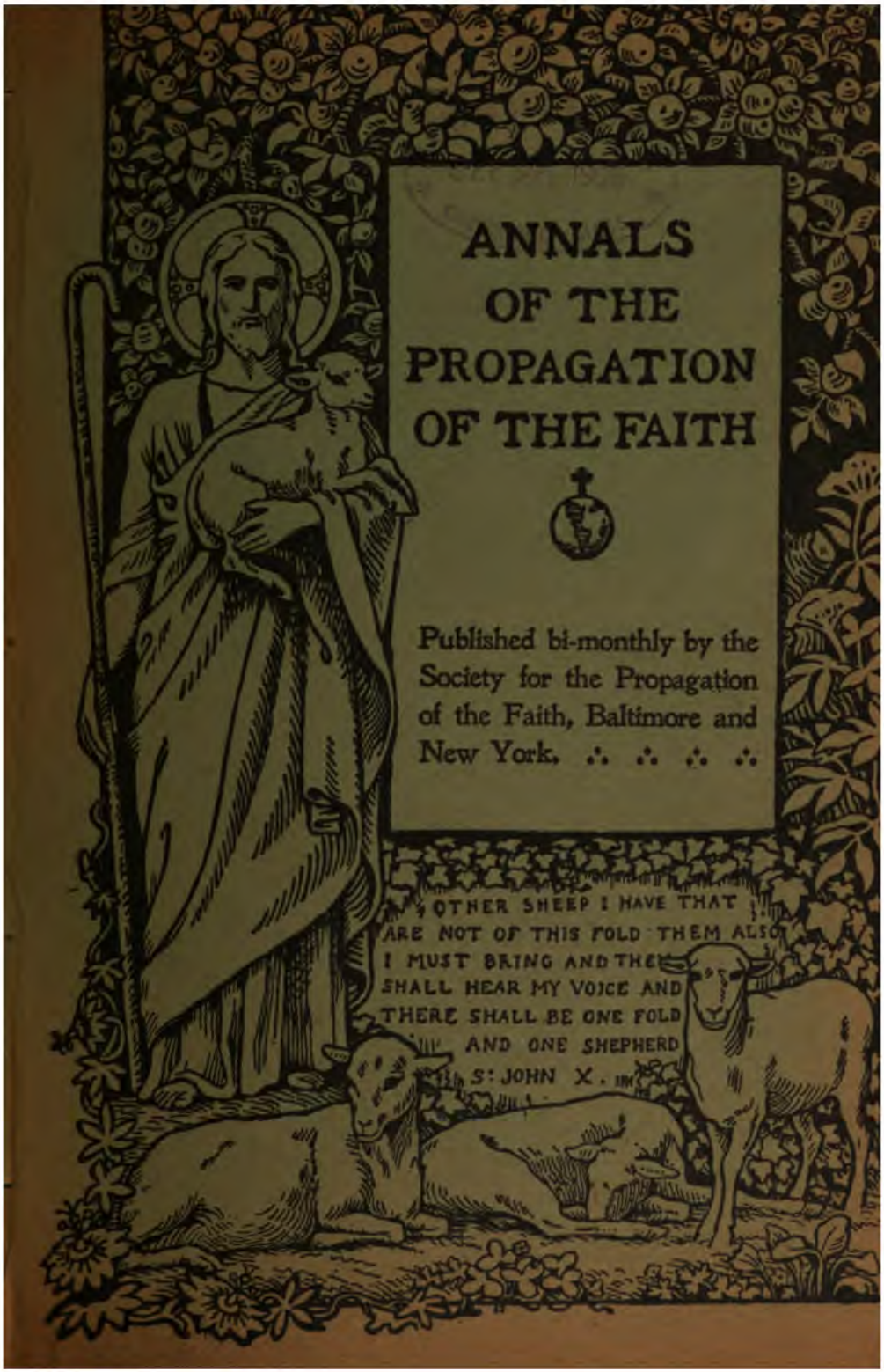
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OTHER SHEEP I HAVE THAT ARE NOT OF THIS FOLD THEM ALSO I MUST BRING AND THEY SHALL HEAR MY VOICE AND THERE SHALL BE ONE FOLD AND ONE SHEPHERD
S: JOHN X.

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THE SOCIETIES OF CATHOLIC MISSIONARIES

XIII.

MISSIONS OF THE FRIARS MINOR

In the series of sketches devoted to the religious communities from which the universal apostolate recruits its peace bringing soldiers, we come to one of the most ancient and illustrious orders; one which has glorified the Catholic Church for seven centuries, the heroic militia founded by Saint Francis of Assisi in 1209.

Father Leonard d'Estaires, procurator general of the Franciscan missions, has written the following account at our request.

In our next issue we shall publish a sketch of missions in charge of other children of the Seraphic Patriarch in countries evangelized by the Capuchin Fathers.

The Franciscans are, as is generally known, an essentially missionary order. From its cradle we see the illustrious order under the inspiring direction of its founder, go forth into all parts of the known world, shedding the light of the Gospel at the cost of the blood of its members. Later on, when the New World was opened to the active energies of Europe, the Franciscans were the first to plant the standard of the cross on the newly-discovered soil. At the present day, when difficulties of all kinds impede the order's development, its priests always offer themselves with devoted zeal to the labors of the apostolate. A recent statistical report shows that, even if the seraphic tree has lost many branches under the stress of attacks incited by the enemy of all good, it still preserves all the vitality of its first growth. The report for the year 1904 shows 3686 Friars Minor sowing the seed of the Divine Word in infidel or heretic lands. By reason of insufficient data this report is incomplete. Let us take a bird's-eye view of the different fields of action.

✣

I.—EUROPE.

The work of the Friars Minor in Europe at the present day is restricted. In the Middle Ages it was extensive. These indefatigable workmen carried the faith into the countries which subsequently formed the vast Russian Empire. In France, they fought first against the Albigenses and later against the Huguenots. In Spain, they attacked Mohammedanism. In the central provinces of Switzerland and in the northern states, Denmark, Sweden, and Norway, they opposed Protestantism. With Saint John de Capistran they broke the power of the Mohammedans, who had already invaded Italy. With Ximenes they completed the destruction of Saracen rule in the Spanish peninsula.

At present their field of action is not so extensive. Nevertheless they still labor hard in several widespread missions throughout Europe. Albania, Bosnia, Constantinople, Herzegovina, Montenegro, England, Ireland, and Holland receive the benefits of their apostolic zeal. Six hundred and eight priests are working in these countries. They are in charge of 50 convents, 91 residences, 205 parishes, 170 chapels, and several charitable institutions and schools.

✣

II.—ASIA.

THE HOLY LAND.

Much could be said of the good that is being done by the Seraphic order near the tomb of our Lord; but, as the missions in the Holy Land are outside of the present activities of the PROPAGATION OF THE FAITH we shall mention only what is done by the sons of the patriarch of Assisi in other parts of Asia.

✣

ARMENIA.

In 1247 the Friars Minor went into Armenia reviving the pure faith preached by Saint Gregory the Illuminator that had become obscured by schism and heresy.

At the same time they penetrated into Georgia, Kaptchak, and Persia. They were met as their apostles, their martyrs.

In Tartary we might name Fathers Laurent, of Portugal (1245); John de Plan-Carpin (1246), William de Rubrouck (1254), Gerard de Prato (1277), and John de Mont Corvin (1279), who, charged

with diverse messages for the grand Khan, opened the way for the Gospel. "A noble patriotism," Bishop Favier of Pekin wrote in their regard in 1897, "a deep love for Christianity, a lively faith and an undaunted courage made these generous Franciscans skilful diplomats as able as they were zealous missionaries. Of them it may be said, that they saved Europe from a Tartar invasion. Such services should not be forgotten, they merit an eternal recompense."

✣

In 1314, Blessed Odoric de Pordenone evangelized Chaldea, Persia, India, and Cochin China, penetrated into China, lived three years in Pekin, traversed Thibet and returned to Europe to die. For sixteen years he traveled through Asia and baptized more than 20,000 pagans.

✣

Siam, Tongking, Cochin China, Cambodia, and India were also visited by these missionaries. It was a Franciscan, Most Reverend John Albuquerque, Archbishop of Goa, who received Francis Xavier on his arrival in India and gave him all the help of his influential position.

✣

The Seraphic Order has likewise known its days of glory in Japan, where it has possessed as many as ten convents and nine hospitals, winning over many pagans to the faith. Its days of mourning, however, also arrived. Blood was shed, 329 of its members dying under torture. The names of 154 were sent to us; those of the other 175 were not preserved. After the sacrifice of these holocausts Japan was closed to strangers. Nevertheless, several Friars Minor succeeded in entering the country secretly. Of these, eleven were put to death. After this, so strict vigilance was enforced that access proved impossible. The faith, however, was not completely lost. Missionaries who are now laboring in these parts have recently met with several thousand natives who had remained faithful to the teaching of their old apostles and had inserted the name of St. Francis in the *Confiteor*.

✣

CHINA.

Whether the Apostle St. Thomas penetrated into China and whether the eastern monk Olopen who preached Jesus Christ there was a Catholic or a Nestorian are historical problems that are not likely ever to be solved.

The first certain date of evangelization of the country is the year 1295, when John de Mont Corvin, whom we know to have been in Tartary, arrived there. He met with succcess that Pope Clement V appointed him archbishop of Pekin and primate of the entire Orient. He conferred upon him the right of appointing bishops and sent out seven to him, all like himself, Franciscans. Of these seven, three died of fatigue before reaching the end of their voyage. A fourth was so exhausted that his companions, fearing he would also die, persuaded him to return to Europe. The three others arrived at their destination and conferred the episcopal character upon their primate.

✣

This period was the golden age of the Catholic religion in China. The grand Khan was baptized, as was also his mother, and received the name of John. Other bishops and missionaries followed. Kai-Tong numbered as many as five bishops in its episcopal see. John de Mont Corvin had seven successors. Several others labored as missionaries without a definite see. First 26 Sisters, followed by 31, then 82, and, finally, 119 reinforced the evangelical pioneers.

Conversions were multiplied. The time was already anticipated when all China would become Christian, when a terrible civil war broke out which lasted twenty years and overturned the established order. The reigning dynasty was dethroned and its successor began a persecution. The severest measures were enforced to prevent any strangers from entering the country. This action checked the con-

ST. FRANCIS OF ASSISI, DYING, BLESSES HIS NATIVE CITY.

soling movement toward the Catholic religion at the very moment when prospects appeared most promising.

Bishop Favier writes, "that there is no exaggeration in fixing the Christian population at the time of the death of John de Mont Corvin at one hundred thousand. Christian families multiplied from year to year and John de Florence, second successor to John de Mont Corvin considerably increased the number of churches and Christian communities. The two following archbishops of Pekin, with their many co-laborers, did not remain idle. Although revolutions prevented religious liberty, it is improbable that so many works and Christian communities disappeared without leaving some traces of their existence. . . . .

"There is no rash conclusion in believing that the many Chinese and Mongolians converted by the Franciscans remained Christians a long time after the departure of the missionaries. Although no monument remains to record the fact, by simple deduction or comparison we can be morally certain that the Christian faith implanted by the Franciscans never completely disappeared. Besides, however, we have the valuable evidence which admits an almost absolute certainty the evidence quoted by Trigault and Kircher in 1603, that in Shantung and Chan-si they met with venerators of the cross whose predecessors suffered persecution in 1543."

This condition of affairs lasted until the sixteenth century. The Franciscan Juan de Zumarraga, first bishop of Mexico, then conceived the project of reinaugurating the missions of China by entering the country by way of the Pacific Ocean. Accordingly he sent Father Martin de Valence with two companions of the same order to Upettaoztoc to embark for China, but their plan failed.

✣

However, the time had come when God in His mercy looked down upon this unfortunate empire. The first apostle to arrive was a Dominican, Father Gaspard of the Cross, who landed in 1556, having sailed around the Cape of Good Hope. Several others members of his order followed him in 1577, passing the Philippines. In the same year, Father Martin de Ruda, Spanish Augustinian, also entered China by way of Fo-Kien.

Two years later, 1579, six Franciscans from the Philippines followed in the footsteps of these pious missionaries. This first expedition landed in Canton and was later established at Macao, a Portuguese colony.

✣

At the beginning of the nineteenth century the Franciscan missionaries of China were governed by Bishop Landi, who died in 1811, and Bishop Salvetti, who died in 1843.

Since then the success of the Franciscans has necessitated the division of the vicariates apostolic.

The following missions in China are, at present, in charge of the Franciscans:

Northern Chan-si numbers more than 20,000 Catholics, 265 Christian communities of which two-thirds have churches or chapels, 16 European missionaries, 19 native priests, 1 seminary, 1 college, 16 boys' and 5 girls' schools, 4 hospitals, and 1 orphanage.

Southern Chan-si numbers about 13,000 or 14,000 Catholics, 200 Christian communities provided with churches and chapels, 9 European missionaries and 15 native priests, 2 seminaries, 50 boys' and 20 girls' schools, and 5 orphanages.

Southern Shantung numbers 9000 to 10,000 Catholics, 200 Christian communities of which 82 are provided with churches or chapels, 21 European missionaries and 3 native priests, 2 seminaries, and 21 schools.

Northern Shantung numbers 20,000 faithful, 425 Christian communities of which only one-half have churches or chapels, 13 European missionaries and 15 native priests, 2 seminaries, 37 schools, and 4 orphanages.

Eastern Shantung numbers 12,000 Catholics, 142 Christian communities all provided with chapels, 12 European missionaries, 2 native priests, 45 schools, 1 seminary, 4 orphanages, and 2 hospitals.

Southern Hu-nan numbers 6000 Catholics, 63 Christian communities, 13 churches, 35 chapels, 8 European missionaries, 1 seminary, 7 schools, and 3 orphanages.

Eastern Hu-peh numbers 18,000 Catholics, 242 Christian communities, 89 churches or chapels, 14 European missionaries and 22 native priests, 1 seminary, 22 schools, 1 college, and 3 orphanages.

Northern Hu-peh numbers 12,000 Catholics, 256 Christian communities, 58 churches or chapels, 10 European missionaries, 11 native priests, 1 seminary, 1 college, 20 schools, and 3 orphanages.

Southern Hu-peh numbers 6000 Catholics, 2 churches, 27 chapels, 13 European missionaries, 9 native priests, 1 seminary, 18 schools, and 6 orphanages.

The vicariate of Eastern Shantung is in charge of French, Southern Hu-peh, of Belgian, and Southern Chan-si, of Dutch Franciscans. The six other vicariates are evangelized by priests of the same order of various nationalities, principally Italians.

✣

Christianity did not develop in these regions without the effusion of blood. We shall give the names of only a few sacrificed by the pagans in the nineteenth century. In 1816, Father John de Triora,

BISHOP GIESSEN,
Vic. Ap. of N. Shan-Tung.

BISHOP EVERAERST,
Vic. Ap. of S. Hu-peh.

BISHOP LANDI,
Vic. Ap. of N. Hu-peh.

BISHOP SCHANG,
Vic. Ap. of E. Shan-Tung.

COAT OF ARMS OF THE FRANCISCAN ORDER.

whom the Church has just placed on her altars, was killed in Chan-si whilst Bishop Grassi, vicar apostolic, Bishop Fogolla, his co-adjutor, five priests, and eight Franciscan nuns lost their lives during the Boxer uprising. To the names of these glorious martyrs for Jesus Christ we must add Father André, a French Franciscan who had changed the uniform of a soldier for the humble habit of the disciples of the Seraphic Patriarch.

The torture of Bishop Fantosati, of Southern Hu-nan, was particularly cruel. Both of his eyes were torn out, after which he was empaled. His body being loosed from the stake, he was again empaled. Another Franciscan missionary died with him in the midst of the same torture.

These confessors of the faith belong to France and Italy. Belgium, also, can boast of her Christian heroes. In 1898 Father Victorin Delbrouck, and in more recent years Bishop Verhaeghen and his brother, Father Frederic Verhaeghen, suffered martyrdom in Southern Hu-peh. Many soldiers of the cross fell with these, their leaders.

✣

III.—AFRICA.

"After five centuries of Saracen rule, when only the faintest traces of Catholic faith could be found in Africa, there arose a man in Italy whose large heart conceived the notion of saving the African race. St. Francis of Assisi sent his two disciples, Egidius and Electus, to Tunis, charging them to work to their utmost strength to recall the people to the true religion. Theirs was truly an undertaking full of risk and obstacles! Both labored with much zeal, and one was covered with glory in his noble purpose by receiving the crown of martyrdom.

"Gregory IX sent out other members of the same order to spread civilization; but their work was interrupted by persecution and no other apostolic laborers set foot on African soil until the seventeenth century."

The foregoing are the words of His Holiness Leo XIII, referring to the fruitful labors of the Friars Minor on the African continent during past centuries. Excepting a few Portuguese friars residing at Beira, Mozambique, for the service of Europeans and some natives, the work of the Friars Minor is confined to Northern Africa.

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Morocco.—The mission of Morocco dates back to the year 1219. Saint Francis reserved the founding of it for himself. For this purpose he went to Spain; being detained there by illness, he was forced to content himself with sending five of his disciples to Africa. They suffered martyrdom the following year, 1220. Their places were filled by seven members of their own community, who, likewise, bore the martyr's palm of victory. The church has placed all twelve on her altars. Their names are Saints Berard, Pierre, Accurse, Adjute, Othon, Daniel, Ange, Samuel, Doncile, Leon, Hugolin, and Nicolas.

In consequence of the miracles worked at their tombs, Miramolin, the sovereign of the country published an edict granting religious liberty and permitted the nomination of a bishop who was to be a Franciscan. Father Agnello was the first, Father Loup Ferdinand Dain the second apointed. Nearly all of their successors were Friars Minor. Meanwhile, in 1566, Morocco having been placed under the jurisdiction of the bishop of Seville, the Franciscans lost their privileges, though they did not leave the country.

In the last treaty signed with Morocco in 1862, Spain insisted, as one of the conditions of peace that the liberty of preaching the Gospel throughout the empire should be accorded.

Upon his arrival, Father Lerchundi found 500 Catholics; 25 years later there were 5000. It was he who accompanied the embassy from Morocco to Rome in 1888 upon the occasion of the jubilee of Pope Leo XIII. In their address to the Holy Father, the delegates said:

"Our sovereign desires to renew and confirm the friendship which has existed between the Franciscan priests and his predecessors."

The august pontiff replied:

"It affords us great pleasure to see among you a worthy son of that order whose founder proposed Africa, in general, and Morocco, in particular, as the most important field of action for the labor of his disciples. Your praises respecting these priests fill our heart with joy, and we are sure they will always prove worthy of the kindness and protection which His Majesty has shown toward them."

The mission number 1 convent, 8 residences, 25 regular priests, 29 Brothers, 7929 Catholics, 12 churches and chapels, 7 parishes, 1 college with 30 students, and 17 schools with an attendance of 1072.

✣

Egypt.—More fortunate than in Morocco St. Francis of Assisi landed in Egypt in 1219, the same year of his unsuccessful attempt to reach Morocco. He was accompanied by eleven companions. Leav-

ing ten in Palestine he arrived in Damietta with one Brother. Since then his disciples have never left the country. They have two missions: that of Lower Egypt and that of Upper Egypt.

Separated from the former in 1686, the latter was created a prefecture apostolic eleven years later and still remains such. Created especially to meet the needs of the Catholic Copts, in 1893 is ceded 7 churches with 26 stations, numbering 5000 faithful to the clergy of this rite. The latest statistical report gives 7 residences, 14 Franciscan priests, 7 Brothers, 2246 Catholics, 15 churches and chapels, 7 parishes, and 11 schools with 1101 pupils.

The missionaries are called upon to oppose the Eutychian heresy, Protestantism, which is spreading particularly since English occupation, and the religious indifference of the Europeans.

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Tripoli.—A Franciscan convent was founded in Tripoli in 1510. Father Jean Baptiste du Pont, prefect apostolic of Tripoli in 1684, was put to death through hatred for the faith.

The Franciscans thave been the pastors of Northern Africa for centuries. They have won their naturalization by right of conquest, so to speak, by all the services which they have rendered and by the number of their Fathers who have met death in preaching the Gospel in these regions.

The grounds which they occupy in Tripoli and which were given them by the Karamani, the ancient sovereigns of the country, contain not only the church and residence of the Fathers, but also a small hospital and dispensary. Next to these buildings and, by a strange coincidence, in the very building which served as a prison for slaves captured by corsairs, the Franciscans, have established their boys' school. Next to this is an infant asylum. A short distance from the church is the girls' school, which has an attendance of about 350.

The mission numbers 1 convent, 5 residences, 10 missionary priests, 11 Brothers, 5541 Catholics, 6 catechumens, 8 churches and chapels, 5 parishes, 9 schools with 919 pupils, besides institutions of charity.

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IV.—AMERICA.

The Franciscans landed in America with Columbus who himself belonged to the Third Order of St. Francis.

"The first protector of Columbus in Spain," writes Count Roselly de Lorgues, "was the generous Franciscan Juan Perèz de Marchena.

The first vicar apostolic of the West Indies appointed by the Holy See was Father Buyl, provincial of the Franciscans. The first priest who celebrated the Holy Sacrifice in the Antilles was a Franciscan who sailed on the admiral's vessel as astronomer, Father Jean Bernard Castori de Todi. The first missionary who announced the word of God in the native tongue, Father Jean Bergagnon, belonged to the Order of Franciscans. The first missionary who died, worn out by apostolic labor, was a Franciscan, Father Alexander. The first convent built in San Domingo was a Franciscan convent."

The Franciscans were, in truth the first apostles of America. After having discovered the island of Hispaniola, Haiti, on his first voyage in 1492, Columbus obtained a brief from Alexander VI allowing him to take missionaries with him. He chose Father Perèz and several other Franciscans, landed at Hispaniola again and founded the city of San Domingo; a short while afterwards the large convent of Saint Francis, the first of the province of the Holy Cross in the West Indies was founded. Many other Friars Minor came over, among them Father Remi, brother of the king of Scotland, so that a new province of the Holy Cross was founded in Hispaniola in 1505.

✣

It would require several volumes to enumerate the works of the Franciscans in the New World. A report, addressed to Charles V, states that twenty million heathens were converted. Father Martin de Valence says in a letter dated 1531, that he himself baptized more than a million persons, and that each of his companions baptized over a hundred thousand, especially in Mexico. "I speak the truth," he writes, "my words are no hyperbole." The order developed to so marvelous an extent in America that it numbered 500 convents, distributed through 18 provinces.

In 1511 Pope Julius II created the first bishopric of America in San Domingo and a Franciscan, Father Garcias de Predilla, became its first incumbent. On the continent the first bishop was Rt. Rev. Quevedo, a Franciscan. The first archbishop of Mexico, Most Rev. Juan de Zumarraga, confirmed 14,000 Indians in one year; he died in the odor of sanctity in 1548. The greatest apostle of Peru and America was St. Francis Solano, who worked miracles of conversion, especially in Rioxa and Lima. He was surnamed the thaumaturgist of the New World, and died in 1810.

The Friars Minor penetrated into North America and founded convents in New Mexico, Texas, Florida, California, Virginia, and Can-

ada. The province of St. Helena in Florida was created in 1612. California numbered 20 missions in 1822. The Franciscans, in 1600, were the first missionaries to preach the Gospel to the savage Indians living in the interior of Canada. The first martyr was a disciple of St. Francis, a Frenchman, Father Nicolas Viel. Father Louis Hennepin, who was a prisoner of the Sioux for two years while returning to his mission by way of the St. Francis or Mississippi

FRANCISCAN MISSIONARY COLLEGE OF ST. ANTHONY, ROME.

River in 1680 discovered the famous falls which he named after St. Anthony of Padua. For about two centuries the Franciscan Fathers evangelized the country with great zeal. Their last survivor, Brother Louis Bonami, died in 1849.

The sons of St. Francis have always been very popular in America, especially in South America. Although much reduced in number they still have charge of many missions.

We shall review their present position in a few words.

NORTH AMERICA.—*Canada.*—The Friars Minor possess no missions in Canada, strictly speaking. The Seraphic Order is there represented by priests of the province of France who have been forced to leave their native country and begged for an hospitality which was generously granted. Distributed among three convents in Montreal, Three Rivers, and Quebec, they are reviving the Franciscan life. When the persecution is over they will return to their native land, not without having made compensation for the welcome given to them by reawakening a spirit that has lain dormant for more than fifty years.

United States.—Recent missions in the United States have been founded by Franciscans expelled from Germany by the laws of the Kulturkampf, and these have been joined in their work by priests from Ireland, Poland, and Italy. Together, they form 5 provinces which number 27 convents, 68 residences, 963 religious, 194 churches and chapels, 154 parishes, 1 seminary with 65 students, 7 colleges with an attendance of 610, 138 schools with 24,738 pupils, and several charitable institutions.

Mexico.—The Friars Minor were the first missionaries to introduce the faith into this region occupied by Fernand Cortez from 1518 to 1524. In the course of time they founded 5 provinces and 7 mission colleges for the Indians. In 1859 the government promulgated laws suppressing religious orders and the Franciscans were dispersed. They now form small communities and are obliged to wear the secular habit, though they are allowed to devote themselves to the apostolic ministry.

The order possesses 8 mission colleges and 2 residences with a personnel of 85 religious.

✣

CENTRAL AMERICA.—*Cuba.*—The affairs of this mission were somewhat disturbed during the Spanish-American War, but order has since been re-established. During the period of hostilities, a Franciscan, Most Rev. Mgr. Saenz, was archbishop of Santiago.

The mission possesses 2 convents and a residence and supports 38 religious.

Guatemala.—In 1700, Father Georgio della Torre and Father Antonio Margil built a college in the city of Guatemala dedicated to the Holy Cross. The Fathers labored for years for the conversion of souls when the convent was attacked one night in 1829 by an armed force. Ten years later the government prevented any further effort on the part of the missionaries.

✣

SOUTH AMERICA.—*Colombia.*—When Colombia was declared independent of Spain, it took a hostile attitude toward religion. Missionaries were expelled, but were allowed to return in 1887. There are now 5 convents with a personnel of 80 priests.

Ecuador.—The Friars Minor were the first apostles in this republic. They have established 2 mission colleges and a convent where the priests return for rest after their arduous mission work. The total number of Fathers is 105.

Brazil.—This immense region was visited by the Friars Minor in 1500 who watered its soil with their blood. The Franciscans have since devoted themselves to the evangelization of these lands. Since 1891 nearly all the missionaries have been sent out from the flourishing province of Saxony, though Italians are laboring in the Amazon region and the Dutch in Nichberoy. Brazil numbers 11 convents, 8 residences, 462 priests, 19 churches and chapels, 27 parishes, and 19 schools.

Peru.—Here, as everywhere else, the seraphic order has been in turn welcomed and persecuted; nevertheless it has succeeded in maintaining a foothold, and, at present, numbers 7 convents, 10 residences, 316 priests, 44 churches and chapels, 3 parishes, and 11 schools.

Bolivia.—In this country priests are at the same time pastors, mayors, judges, doctors, architects, etc. They direct flourishing schools where boys learn not only to read, write, and sing, but are instructed in the arts and trades. The young girls under an experienced woman teacher learn all the occupations usual for women to practice, and attend school from their fifth year till they are married.

Bolivia has 7 convents, 23 residences, 175 priests, 25 churches and chapels, 9 parishes, and a number of schools.

Chili and Araucania.—The labors in this mission are the same as those in the preceding. The natives are very much attached to the Fathers. The country possesses 12 convents, 19 residences, 189 priests, 41 churches and chapels, 1 college with 70 students, and schools with an attendance of 700 pupils.

Argentina.—Besides their regular province in this country, the Franciscans are in charge of several apostolic colleges affiliated with the missions. By these means they have been able to establish four stations among the Malacos, 1000 of whom were recently regenerated by the waters of baptism, and these were able also to respond to the appeal of the bishop for missionaries for the Pampas. They have 6 convents, 12 residences, 117 priests, 21 churches and chapels, 3 parishes, and 13 schools with 372 pupils.

V.—OCEANICA.

The Friars Minor have missions in the Philippines and in Australia.

The Philippines.—In 1576 Father Pedro Alfaro and a number of Spanish Franciscans landed in the Philippines. In nine years they converted more than 250,000 natives, built a convent in Manila in 1578, and founded the province of St. Gregory the Great.

The Spanish-American War deeply affected this mission. The personnel, which at the opening of hostilities, numbered 468 priests has diminished to 66.

Australia.—This mission was founded as late as 1878 in Waterloo, Sydney, by several priests from Ireland. It now has 10 priests, 1 convent, 2 residences, 14 churches and chapels, 3 parishes, and 11 schools with 1100 pupils.

SEAL OF ST. FRANCIS OF ASSISI.

MISSIONS IN ASIA

VICARIATE APOSTOLIC OF MARITIME TONGKING

The Mission of Laos

The following letter was written by Father John Martin, who left for Western Tongking in 1884. At the time of the division of this mission in 1901, Father Martin was already in Phong, the territory which now forms the vicariate apostolic of Maritime Tongking. This vicariate apostolic, governed by Bishop Marcou, numbers 89,000 Catholics, 356 churches and chapels, 36 European missionaries, 55 native priests, 172 catechists, and 122 sisters.

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LETTER OF THE REV. J. M. MARTIN, P. F. M.

Progress of the Mission of Phong.— The Church.

In 1898 we saw Phong for the first time, having gone there to found a post which, in the plan of Bishop Gendreau was to be the center of the Laos mission until a more convenient centre could be established higher up. At this time the region of Phong numbered about 150 annamite Christians, scattered here and there, who had come from Tongking to trade with the natives.

To-day, thanks be to God, there are about 800 faithful of whom 500 live at the post.

The community of Phong will grow more or less quickly according to my resources to station catechists around me. I have just bought a tract of ground and will build a dozen houses as soon as my purse permits. Ten families who are about to be baptized will live in them. Each house will cost from eight to ten dollars; if they were built more cheaply they would hardly stand any time.

✣

The first year of my stay here my church was not worth over eight dollars. I built another temporary one which cost sixty dollars and it will be replaced by a still better one and then converted into a hos-

pital. Thanks to donations collected from everywhere, friends, relatives, and benefactors, I have planned a brick church with a tiled roof, which will give the idolatrous natives a high idea of God and our religion.

I had piles of brick baked and the timber cut in the forest; we dug the foundation and removed the sand and stones. Masons from Thanh Hoa arrived and set to work; then the work halted. It has just been resumed and the walls and columns are getting higher and higher. Everybody exclaims: "How beautiful it is going to be!" An architect would shake his head for pity. I say to myself: "It will seem a wonder in the eyes of the savages." Nevertheless, a light cloud dims my hopes at times and provokes the wrinkle of thought on my brow. If the treasury should be emptied before the great work is finished! . . . . There! I had not thought, when I planned the many windows that I should have to buy glass in Tongking; it is so very dear. I do not even think of real church windows; they are reserved for another generation. Who would dare think of stained glass in Phong?

A missionary's confidence is truly admirable. When he begins at one end he never stops to consider how he is going to get to the other; it is best for him to move along cheerfully and, if he is forced to stop and finds he can not continue his purpose, he must beg and implore until a fresh effort is possible; believe me, he always gains his end. God blesses his confidence and perseverance.

Let us visit the hospital. There we shall find a true wonder; two houses of bamboo, thatched and covered with mud, are nothing to rave over; it is no wonder of architecture but a wonder of devotion.

✣

Origin of the Hospital.—Diseases and Remedies.—The Patients.

Phong is the last market place in the west between Annam and the uncivilized districts. Within late years its importance has considerably increased. The Annamites come from all parts to trade their merchandise, cotton cloth, tea, tobacco, cutlery and different wares for the products of the forest, wood, bamboo, gum, caoutchouc, benzoin, etc. Unacclimated to this region, so different from their plains, they are very subject to fevers.

Sick, away from their homes and families, with no one to care for them, they do not know where to take refuge. From our first arrival,

we never went out without finding some of these poor people lying on the banks of the river or in the market-place. We had them carried to the mission to care for them, but we were soon overcrowded. We built a large hut for them, but it soon became too small and the state of affairs grew distressing. Then I decided to spend a small personal legacy on the erection of a hospital. I bought a tract of ground and built a house of wood large enough to accommodate twenty patients. Because of our many duties we were obliged to get some one to help. I appealed to an excellent Christian widow, respected for age, virtues and devotion, and she left

A PAGODA.—TONG-KING.

her family and children to devote herself to the new work. In a short time she stood in need of assistants, so I built a small annex for them to one side, which formed a wing, and the hospital developed from day to day. We now provide for two to three hundred sick a year and care for ten to twenty regular patients.

✣

The most common diseases are fevers in all forms, cholera, dysentery, intestinal and stomach troubles, swelling of the body and

limbs, inflammation and sometimes most horrible sores. The remedies we use are the recipes of the venerable widow, Ba Maria the superintendent, and the European medicines that I am able to procure.

Ba Maria knows a number of cure-alls, some of which are really good medicines, as I have often known them to effect a cure; she is always discovering new curatives. She claims to cure dropsy with an infusion of coffee leaves. She knows the properties of the slime of snails and the oyster shell reduced to a powder has a place in her medicine chest. The milk of manioc is supposed to relieve the intestines; the sap of one tree, the bark of another, the leaf of this one, and the fuzz of that are good for diet beverages, poultices, unguents, etc. If I had the time I would make a note of her therapeutics; it would form a curious supplement for a manual of medicine.

We also use European medicines and Sister Elizabeth understands the little pharmacy which we have placed in her charge; she knows how to read the labels, can mix, weigh, and measure the doses; she has quinine, the one great general remedy; ipecac in forms for dysentery and as a powder, for an emetic; she also possesses several purgatives, gum arabic for which there is frequent use; santonin which is used by all in this country and which even Europeans require; laudanum, which it is hard to keep on hand; tinctures, various poisons, etc. The pharmacy contains all in a little closet.

We had a holy benefactress in the wife of General Bichot, whom I had the honor of knowing before in Hanoi; every year she sent us medicines, linen for bandages, extracts for bouillon and one or two cases of condensed milk, an excellent thing for our sick. Alas! God has called this pious and generous Christian soul to Himself. The Sisters wept over her death recited the rosary for her and had two masses said for the repose of her soul.

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The Patients.— A Leper.— A Mayor of Laos.

We have many consolations to compensate for the annoyances and cares of this hospital. The most of our patients are pagans; those who are cured, and fortunately, they are the greater number, return home with better religious sentiments; those who do not recover do not die without baptism, which they themselves request. The Sisters never speak of religion without discretion. Religion must come from the heart; baptism does not produce its effect of salvation unless the heart is favorably disposed; a catechumen must desire and love, and the great example of charity alone can produce this desire and love.

Most frequently the sick beg me to baptize them even before they are in danger of death; but, excepting only a few cases I do not baptize them unless death is inevitable. Every year, thanks to the hospital alone, 30 to 40 neophytes make their peace with God, and 60 to 100 children are baptized before death.

I am often impressed by the sentiments of our patients. Recently, a little girl, ten years of age, lying on her mat, said to me:

"Father, baptize me."

"Why do you wish to be baptized?"

"To be a child of God."

"You do not know your prayers."

"Yes, I do; I say them all the time; Jesus Mary."

"But, I expect you to be cured; and what will you do when you are the only Christian woman in your pagan village?"

"If I am cured, I want to stay here."

"And what will you do here?"

"I am going to be a Sister; you will give me a long dress and a cross."

"You are too little."

"But I shall grow up."

She had a ready answer for every objection, but poor little thing, notwithstanding our most assiduous care she did not recover, but died with the name of Mary on her lips.

✣

In January, a leper, horribly disfigured by his wounds, begged me for hospitality. It was out of the question to admit him in the hospital so I built him a small shelter on the river bank. Ba Maria took him something to eat every day. Fearing contagion the village demanded his departure, and I could do nothing more for him. I gave him some rice and wrote a letter for him to present at the leper hospital of Thanh Hoa, about forty-three miles distant. Two weeks afterwards he returned. He did not want to stay at the leper hospital; he had always lived here and he wanted to be near his family. The position is very embarrassing. He is too afraid of tigers to live in a hut by himself outside of the village.

A month ago the mayor of Phulé was brought to me carried in a litter. A few days before he had come down in his boat to make some purchases and on his way back was attacked by robbers with knives and left for dead. All his belongings were stolen. The next day his attendants returned and, finding their master still alive,

brought him to our hospital. The Sisters dressed his wounds. A fortnight later he left for his distant tribe, almost cured, accompanied by some of his people, who had come to seek him. Alas, such instances are not rare.

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ON THE TONG-KHOUN RIVER.—TONG-KING.

The Sisters.—Their Rule and Occupations.

Of course you expect some details concerning our six infirmarians. You are acquainted with the Superioress, Ba Maria, young and active despite her seventy summers. Her companions are twenty and thirty years of age; four of them know how to read, write, and count. They have a sewing machine which gets out of order now and then.

Their primary and most important occupation is to care for the sick and children entrusted to them. One is the pharmacist and head of the infirmary; another superintends the sewing and study classes; a third goes to market and prepares the rice; a fourth attends to the grounds and garden; a fifth does anything that comes to hand. The Superioress visits the sick at home. Each one cooks by turn except Elizabeth, who is too busy with her drugs; all watch at night, and all wash.

They follow a spiritual rule, and Sister Anna rings the bell for their exercises. At five o'clock in the morning they have meditation, followed by prayer and mass; examination of conscience is at half-past eleven; at two o'clock there is spiritual reading; at sundown they make the way of the cross and say night prayers; at nine o'clock the Gospel and the subject of the following morning's meditation are read.

The whole rosary is recited every day and they receive Holy Communion several times a week.

It is hard to tell to what congregation they belong if not to that of Holy Church. If you ask them, they will answer, "We belong to the *wha thuong* (House of Pity)," the name which the Annamites have given to our hospital.

Their costume is very simple, the long dress of the Annamite women, to which an apron has been lately added. Having found several in a package of linen sent from Europe they quickly made use of them. Each one now wears it even when she goes to Communion. Their headdress is a small black veil.

In case of death at the hospital the Sisters recite the rosary for the soul of the departed.

They themselves dig the graves in the cemetery and bury the dead, performing this painful service to save the meager funds of the hospital. Their source of income is two acres of ground, the product of their manual labor, which the care of the sick permits, as sewing and the sale of pills, which they themselves prepare.

With the best of will they cannot provide for all the sick. The missionary comes to their assistance, begging right and left for alms.

✣

Enlarging the hospital would enable us to provide for more patients and also increase the number of Sisters. The thatched structures of wood have but one advantage for a hospital, they are cheap. If a fire should break out we could not possibly save the sick. January and February are cold months, and the wind blows in at every corner. The poor sick ask for a small fire. I cannot allow it for fear of accident. A brick building with a tile roof would be perfect, but would cost at least $400.00.

Since the foundation of the hospital we have provided for nearly a thousand sick, not including the many children of the Holy Childhood.

The Sisters pray every day for their benefactors and frequently go to Communion for them. Visitors are impressed by the dignity of

their deportment, their maternal zeal for the sick and their piety and cheerfulness. Only the service of God and the spirit of self-sacrifice can generate such virtues. They neither seek nor expect any earthly recompense; nevertheless, they are deeply touched when patients who have been cured by their nursing return to express their gratitude by a present of a chicken, some eggs or a little fruit.

It affords the missionary great consolation to see the prosperity of the hospital, which is the means of relieving human misery, sending souls to heaven and sanctifying young women.

We cannot now effect numerous conversions among the people as has been done. Foreigners who are pouring into the Far East are our fellow Christians, or, at least, are considered such by the natives. Unfortunately, they do not set a very good example and the pagans make comparisons between them and the Buddhists, which are not always favorable to the former. Religion and our own reputation and authority often suffer. That is the reason why many honest pagans are not converted.

✣

One thought in conclusion. Our Lord loved the miserable and suffering and He was followed by the poor. We should take courage, for it is the poor, the sick, yea, even the thieves, who come to us. We are to conquer the world—not by the sword, but by love and we give birth to love by sowing the seed of charity.

MISSIONS IN AFRICA

PREFECTURE APOSTOLIC OF THE IVORY COAST

The Ivory Coast extends along the Atlantic Ocean from Cape Palmas to Nougoua, and lies between the republic of Liberia and the English colony of the Gold Coast. These three countries are evangelized by the Fathers of the African Missions of Lyons.

Few districts are more unhealthy than the Ivory Coast. Within the last few years, yellow fever has twice raged as an epidemic and twice nearly the whole personnel of the mission had to be renewed. Love stronger than death has, however, rebuilt all the ruins. Ten stations and twelve schools are occupied by men of God, who penetrated two hundred miles into the interior last year and planted the glorious standard of Redemption in Koroka and distant Kong.

LETTER OF REV. CH. DUBREUIL, L. A. M.

To plunge into the jungle, show the blacks that the image of the Divine Crucified dwells within them, teach these unfortunate creatures the doctrine of Him who is the way, the truth, and the life, arouse them from their sleep that they may contemplate the light of the Saviour, such was the project I cherished in my heart when I arrived on the Ivory Coast.

My desires have been fulfilled; my dream is realized.

That the members of the *Society for the Propagation of the Faith* may participate in my sweet consolations I beg the kindness of the ANNALS to bear with my account of a short journey across the Sanwi.

✣

From Aboisso to Krindjabo.

It is six o'clock in the morning, January 29. I have celebrated the Divine Sacrifice and, through the intercession of St. Francis de Sales, I have asked our Lord to bless the sublime mission entrusted to me; all my trials, all my fatigues, all my difficulties have been offered for the success of my preaching.

All night a terrible storm raged; a regular tornado, high wind, thunder and rain; this morning, however, the sun rose glorious.

We are on our way. . . . The mission is situate without Aboisso, so I

pass through the city. Though it is early in the morning there is quite a stir of life, for many caravans are moving along; during nine months of the year they come down from the Upper Ivory Coast, Soudan, and elsewhere, to exchange caoutchouc for European products. What a vast field for missionary work these caravans are, the poor carriers, men, women, and children, huddled together, and nearly all slaves.

✣

Aboisso is now back of us. We are in the jungle, happy and content, with a light heart, following the pathway of this immense virgin forest which stretches from the coast several hundred miles into the interior.

"Father, a swamp," exclaims a young catechumen who has volunteered to be guide, cook, etc., on this journey.

The pathway has, in fact, disappeared two or three feet below muddy water; to the right and left rise walls of verdure formed by high, towering trees, the vines clinging to the branches descending to the ground again to form new roots. It is impossible for me to penetrate this growth so I trust myself to the watery element, sinking down to my knees in mire. The beginning was good. I managed to drag myself out again wondrously well; but, the next instant I tread in an unexpected hole, lost my equilibrium, fell headforemost, buried my arms up to the shoulder in mud, and such mud. . . . Nevertheless, I am on my feet once more, as happy as ever in the hope that such a plight in the very beginning may be the promise of a rich harvest.

Two hours' walk brings me to the Bia River, about 160 feet wide, which I must cross. In the first place, I must bargain for the cost of passage. In Africa it is always necessary to deduct two-thirds from the asking price. It is most amusing to watch the flagrant delight which the blacks take in exaggeration. They always end by agreeing with whatever is proposed, so from about a quarter my boatman fell to five cents. The bargain was concluded and I entered the boat.

Is it worth while to describe the vessels on the lakes and rivers in this region? They are familiar from the accounts of every missionary. Hollowed out of a single trunk of a tree, the largest of these frail barks accommodate about ten or fifteen persons. Passengers must arrange themselves one by one; the least movement disturbs the equilibrium. Two strokes of the paddle move us from the shore, and a few minutes afterwards, Bernard, my young companion, and myself are on the other shore of the Bia on the road to the old capital of Sanwi, Krindjabo, where Barouba lives, one of the most powerful rulers in the Ivory Coast.

As soon as I arrive at Krindjabo I go to the royal palace to salute his black majesty. The term "royal palace" does not correspond to the idea we have in Europe of such a structure. By these words I designate a hut which is no wise distinguished from the rest, other than that it shelters a crowned head. The walls are formed of strongly intertwined bamboo, the floor is made of clay, the roof of banana and palm leaves.

Barouba is away from home, so I shall not have the honor of making his acquaintance; but I am easily consoled. Hunger imperiously demands its rights; without more ado I install myself in the court of the royal residence. There is neither ceremony nor choice; the bananas have no other seasoning than forty-five miles in the limbs and a good appetite. The only thing there is to drink is lemon water, which though cloudy and stale, tastes delicious to me, very probably because no other is to be had. It is needless to say that when I undertook this journey I gave up wine which rejoiceth and bread which strengtheneth the heart. The meal over I visit . . . . let us say the city. It is almost deserted. The rapid growth of Aboisso has destroyed its former splendor; moreover, there was an epidemic of small-pox here a few years ago, and judging from the twenty-five or thirty villages through which I passed its ravages must have been extremely great.

Here and there a few children are talking together in the streets, others are playing with the joyousness of their years; all flee at my approach, hiding away, frightened to death. In the squares, men, women, and children gaze at me in astonishment, surprised at seeing me treat them kindly. They manifest no hostile spirit but are altogether indifferent. All these people are very much inclined to evil. God, help me to save their souls!

✣

From Krindjabo to Dramankoulo.

On leaving the capital of Sanwi, I retrace my steps to take the road to Dramankoulo, the terminus of my travels for to-day. My limbs are stiff and I have a sore foot, but is it not a great consolation to suffer a little for our dear Lord and the salvation of souls?

"Look, Father," said Bernard, "have you anything like that in your country?"

I turned my eyes in the direction indicated and, to my surprise discovered in a turn of the path, a large number of earth busts arranged in a semi-circle of seven or eight rows, all converging toward one centre, occupied by a large statue, that of the late ruler, His Majesty

Okasimadou, the grandfather of the present king. This statue is made of dirt mixed with gold dust, whereas the others representing the old men, chiefs, and illustrious personages of Krindjabo are made of plain earth. Every day offerings are brought here to honor or appease the spirits of ancestors that dwell in these figures, to make them look with favor upon such or such an enterprise, or to conjure

CAMPING IN THE DESERT.

them not to injure any of their descendants. I cannot immortalize myself before these statues, so I continue my way.

✣

The road is difficult to travel, it is so narrow in places that I can hardly set one foot in front of the other; on the other hand, it is most picturesque: hills on either side, ravines, shallow pools of stagnant water, through which I must needs pass. . . . The view is superb. I come to a river, there is neither a bridge nor a boat in sight. It is true there is a ford made of stones and trunks of trees, but it is covered with a greenish slime which makes it uncertain of discovery. Fortunately a native, working near by sees my dilemma and offers to help me. He crouches in front of me and offering me his back, begs me to be seated, promising to get me over dry-shod for a small fee. I make myself as comfortable as possible on this living seat. Everything

goes along very well, half the river is crossed, and a few yards more and we shall be on the other side, but my steed makes a false step, stumbles and plunges into the water head first. I am precipitated a few feet ahead, landing on the sandy bottom. One is as scared as the other, and in a few minutes, both of us are on the other bank with no other injury than the unexpected bath.

✣

It is six o'clock when I enter Dramankoulo, a pretty little village near Lake Aby. I ask for hospitality in the first hut I meet, and the owner graciously leaves and places it at my disposal.

The news of my arrival quickly spreads. The square is filled with men, women, and children, that stare at me and examine me from all sides. The *brofwé* (white man) is a subject of inexhaustible curiosity to everybody. The examination proves perfectly satisfactory, for several children come real close up to me and some of the girls even venture to touch my cassock and take hold of my hands. During this time I read my breviary and implore our Divine Lord to shed His graces and His light on these souls and to inspire me with edifying words that may lead these poor savages to know and love our holy religion. This is a difficult undertaking, for I have been among this tribe only four months and know but few words of *agui,* whilst my audience understands neither French nor English. Nevertheless, with patience and good-will, the assistance of the Blessed Virgin, to whom I appeal in unuttered prayers, and the help of Bernard, who is beginning to understand French, we succeed in having some kind of a connected conversation and I make a number of friends, particularly among the little ones. We speak together and I tell them stories till far in the night.

The next day, when I am obliged to leave, there are regrets on both sides. My friends, large and small, accompany me far on the road to Maféré and make me promise to come to see them again. My heart rejoices at the sight of their happy dispositions and sing with gladness, *Gaudeamus in Domino semper, iterum dico: gaudeamus.*

✣

From Dramankoulo to Maféré.

The road which leads to Maféré differs from those already traversed only in the large number of tree trunks that continually block my way and which I can hardly climb over. The aspect of the country remains unchanged: continuous forest land

with its abrupt mountains, valleys, fresh and gurgling rivers, venerable trees that form a thick shade, harboring numerous species of noisy birds and frolicsome monkeys that scatter at my approach.

I am nearing fields of bananas, taro, sweet potatoes, etc.; the path is getting wider and I approach a village.

My arrival is a cause of joy. The catechist and catechumens, whose number increases day by day despite the obstacles in their way, run to meet me, press about me, and kiss my hands; they are children welcoming a beloved father.

✣

Although Rpwain, the chief of the village, in no wise seconds our efforts to convert his subjects, but, on the contrary, exerts his influence to impede the work of the catechist, I am obliged to call on him. My first visit is to him, especially as he is in deep mourning. Two days ago his youngest wife (he has only seven), died in giving birth to twins. According to the custom of the country His Majesty cannot receive me officially, but only on intimate terms. That makes little difference to me; I enter his hut, where he sits squatted on his mat, and have hardly crossed the threshold when he says:

"White, what have you brought me?"

The question is embarrassing, as my hands are empty, but I have a ready excuse:

"Aboisso is far away; the roads are difficult to travel, and I have brought nothing but a child with me; when you come to see us, you will receive a handsome present."

This promise but half satisfies him, because he is an old man and has not left his village for a long time.

After the chief come his subjects. I go to all the squares and visit all the huts. Everywhere I meet with a warm welcome and everywhere they ask me the same thing.

"We should like to practice the religion of the whites, but we have no Father to instruct us and no church in which to meet. Come and live with us, build us a church and you will see, we will all become Christians."

Alas! how can we satisfy the just desire of these poor blacks; there are so few of us in the Ivory Coast and our resources are so small.

The catechumens await me with impatience in the village which they have formed around the hut of their catechist and the school building. Nothing could be more attractive than these small huts, built in a line, clean, and furnished in European style as far as possible; a bed, a

chair, sometimes a small wardrobe, pictures on the wall, etc. . . . Of course I must visit them all and encourage each owner.

✣

The days which follow are devoted to reminding the neophytes and catechumens of the obligations of their title, the duties of their state of life, the virtues which make perfect Christians, and the necessity of edifying the pagans around them by word, example, and prayer.

We sing hymns together, particularly in honor of Mary, who is the patroness of the catechumens under the name of Our Lady of Good Counsel. My visit concludes with a distribution of pictures, needles, and beads, which makes them all very happy.

✣

From Maféré to Disso.

It is absolutely impossible for me to describe the road which unites these two villages, a long days' travel apart. The imagination can not exaggerate the many obstructions. There is the same interminable forest with its exotic trees of all kinds of fantastic shapes: umbrella and fan-like and round as a ball. The road itself sometimes ascends at a fearful angle and then suddenly follows a deep declivity; again roots interlace one another or huge pieces of auriferous quartz almost impossible to break block the way; then again immense swamps must be waded through and deep rivers crossed. Fortunately in this part of Sanwi palm tree trunks make bridges which afford a ready, if not the most secure passage; a strong bind-weed stretched from one side of the river to the other fulfills the purpose of a hand-rail. Finally I arrive in Diso, my feet bruised black and blue, but I am compensated for my suffering.

Hardly a year ago we installed a young catechist in this village who has not spared himself work. He has already built a school, a dwelling for himself and one for the visiting priest and has influenced a number of children and young men, as in Maféré, to build huts for themselves, very attractive and not lacking in comfort. These huts, arranged in two rows form a village joined to the native settlement by a long graveled avenue bordered with lemon trees, pineapple and banana plants. It is a superb walk.

✣

I arrive at five o'clock; the children have not yet been dismissed from class. I call the catechist who, at the sound of my voice, rushes out to welcome me with a warm embrace. His joy is commensurate with his desire to see a priest. The children are not less glad; most of them have never seen me, but following the example of others they

cling to my cassock, take hold of my hands and cover them with kisses. They do not know how to express their happiness.

My reception has been noticed from the village; everybody comes out in the street and stares at me; some bring me bananas, palm wine, cocoa nuts, etc. It is a feast for all. The chief is in his fields; a messenger informs him of my arrival and he also sends me ten measures of bananas, fish, and palm wine. I am astonished at all this enthusiasm which is not manifested anywhere else. All these presents take me by surprise, for the country is poor. *Timeo Danaos et dona ferrentes.* What is going to be my bill when I must needs depart?

✣

Night comes on; men, women, and children seat themselves around me. The chief himself who has just come from the village bids me welcome. Everybody wants to see me and hear me speak.

"If you will stay with us," they say, "we will begin to clear land for you to-morrow and plant banana trees for you."

I profit by these good dispositions to speak to them of the importance of the school where their children learn to love God and respect their parents; I tell them how necessary it is for them to listen to the instructions of the catechist who will teach them the religion of Jesus Christ which is the only source of joy and happiness here below and

MISSIONARIES AND YOUNG SLAVES.—IVORY COAST.

of eternal glory in the world to come. I conclude my exhortations by inviting them to join in night prayer.

✣

At eight o'clock in the morning I go down into the village to pay my respects to the chief, thank him for his welcome and congratulate him on the good disposition of his subjects. I offer him a present, but what is my surprise to hear him say:

"Father, in coming to my village, you make me happy. I should, therefore, give you something to eat and make you a present; when I visit you, then you can do the same by me."

My visit to the village arouses even a greater degree of enthusiasm; everybody wants me to enter his home and break bread with him; the children take hold of my cassock to keep me. All are anxious to learn the catechism; here, too, all ask for a priest to stay with them and they, too, want a church or at least a building large enough for them to meet in. Ah, if only my readers were here to see the dispositions of these good blacks.

✣

The next day is Sunday. How I regret that I cannot say Mass! How happy I should have been to show these good people the beauties of our worship, what they, without knowing it, call the *great salem* of the Christians. I try to make up for the loss by small reunions of the men and women, young and old.

To the latter I say, "The Christian religion teaches you how to be respectful children towards your parents. When you are Christians your aged mothers will no more be seen bent under the heavy weight of bananas and large pieces of wood; they will no more be seen tired out by the field work of the day, going to draw water, often a long way off, preparing the family meal, sweeping the huts, yards, and streets. You, young girls, will do all that for them."

The instruction over, all return to the village and I recite my office in front of my hut. All of a sudden I see a light cloud of dust in the direction of the village. The young girls have put off all their finery and, taking the brooms from their mothers, are putting into practice what I have just taught them.

✣

Oh! that I had a voice strong enough to reach across the oceans to souls who want to live a life of devotion. Come to us; the harvest is great, but the laborers are few. And I would say to the rich: Give generously. The alms sent to missionaries make you creditors of Jesus.

NEWS OF THE MISSIONS

ASIA

The Foreign Missions of Paris

We are in receipt of the annual report of the apostolic work accomplished in 1905 by the missionaries of the Seminary of Paris.

The following is the introduction of this important and interesting document:

"The year 1905, which saw the terrible battle of Moukden, and the close of the Russian-Japan War so impatiently expected, will ever be a celebrated one in the history of nations. It will also hold a distinct place in the modest annals of our Society.

"Once again, the blood of our martyrs has flowed. Fathers Mussot, Soulié, Bourdonnec, and Dubernard were put to death in Thibet for reason of hatred of the faith. Our four confrères are true martyrs; for according to the testimony of Bishop Giraudeau, the lamas, their executioners, had no other cause against them than that they preached a doctrine displeasing to pagan divinities.

"Many neophytes fell at the side of the missionaries. Free to choose between death and apostasy, they bravely chose death. Honor to these generous witnesses of Jesus Christ! The sons proved themselves worthy of their fathers in the faith.

"Bloody in Thibet, the year 1905 was troubled in Japan, pregnant with suffering in Corea and Manchuria, filled with trials of every kind for some of our missionaries in Indo-China and India, and nevertheless, on the whole, fertile, in the fruits of salvation.

"If the number of adult baptisms falls somewhat below the figures of the preceding report the number of infant baptisms among pagans is increased by 4267.

"With a sense of deep gratitude to God we register: 34,880 adult baptisms, 390 conversions from heresy, 315,138 baptisms of pagan children.

"Beyond a doubt, after God, it is Mary, the Immaculate Virgin to whom we owe so satisfactory results in spite of the many obstacles encountered by our apostolic laborers. We like to think that our dear Mother in Heaven has thus desired to reward the extraordinary fervor with which our Christians in the Far East celebrated the jubilee of her Immaculate Conception, from the frozen steppes of Manchuria to the burning shores of the Mekong, Irrawaddy and Kaveri."

AFRICA

An Insurrection in Southern Zanzibar

In the last number of the *Echo d'Afrique,* a monthly journal published by the Society of St. Peter Claver, of which Countess Ledochowska is the general directress, we read touching details of the terrible revolt which has claimed seven victims from among the personnel of the mission.

"You have already been notified of the assassination of Bishop Cassien Spiss and four of his traveling companions, August 14," writes Father Thomas Spreiter, O. S. B. "Since then, one fatality has succeeded the other. On August 28 the two stations of Lukuledi and Nyangao were pillaged and burned.

"It was impossible to save anything but the clothes on our backs. I myself was in Lukuledi. Never in my life shall I forget our flight to Miknidani. Exhausted from fatigue, death at the hand of the blacks seemed less hard than our actual sufferings; still, we did not allow ourselves to be totally discouraged. The two missionaries of Nyangao with four Sisters tried to hide themselves in a woods. They were discovered and Fathers Leon Lang and Cyprien Holz were wounded in making a defense. Sister Walburge Diepolder, separated from them during their flight, fell into the hands of the persecutors. We do not know whether she is still living or not. Rumor says, and the report may be true, that the blacks used her bones to make charms. Another Sister of Nyangao, Sister Avia Marschuer, arrived safe in Dar-es-Salaam, was taken sick there and died an edifying death September 15. So this revolt has cost our mission seven members.

"A dispatch announces the destruction of two other stations, Peramiho and Kigonsera. The first was founded by Bishop Spiss, in 1898. The missionaries escaped death, as also Very Rev. Norbert Weber, pastor and superior general, who was making his canonical visits. Having received no news from Rev. François Leuthner, superior of Peramiho, we fear that, besides the ruin of his station, we must deplore the loss of a most zealous missionary.

"Alas! we have not mentioned all the sad events. From Mahenga the insurrection is spreading in every direction; the attempt has been made to take the military posts by assault. The misssion of Kurira is near by. We have had no news for several weeks. In all probability it is destroyed and the three missionaries stationed there are at the military post of Mahenga. From the district of Iringa we hear that an uprising has forced many foreigners to seek refuge at the military post of that district. It is possible that our missionaries of Tosamaganga and Madibira are also there. In the meantime, we have no certain information. If these stations are also destroyed, the whole mission, the work of ten years, is annihilated."

The Prefecture Apostolic of Liberia

The superior general of the Company of Mary, founded by Blessed Grignon de Montfort, having requested the Sacred Congregation of the Propaganda to relieve his missionaries of the charge of evangelizing the prefecture apostolic of Liberia in Western Africa, entrusted to them by a decree of April 18, 1903, the Fathers of the Society of African Missions of Lyons have been substituted to take their place.

The boundaries of the prefecture apostolic are the same as those of the Republic of Liberia: French Guinea in the north, the Ivory Coast in the east, the Atlantic Ocean on the south, and the English colony of Sierra Leone in the west. It lies between the Cavally and Mana Rivers.

Liberia is a civilized trial republic set apart for free negroes from the United States. In 1822, thirteen thousand of these negroes were transported by the American Colonization Society to the mouth of the Mesurada River. They repulsed the attacks of the natives and, in 1823, their first president, Ashmun, founded the city of Monrovia and made it the capital of the new republic. The colony grew rapidly and, in 1847, became the free republic of Liberia, independent of the United States. Its Constitution was modeled after that of the United States; it has a president and a Congress composed of a senate and a House of Representatives.

The Liberians, nearly sixty thousand in number, are almost all Protestants. The population of the country has been gradually increased by about two million pagans.

Congo Free State

The official Bulletin has published the following agreement between the Holy See and the Congo Free State. In view of the interest that attaches to the question, we publish this document:

"The apostolic Holy See, anxious to favor the systematic diffusion of the Catholic religion in Congo, and the government appreciating the work of Catholic missionaries in the civilizing of Central Africa, a meeting has been held and the representatives of Catholic missions in Congo interviewed for the purpose of better realizing their respective intentions.

"To this end the undersigned, His Excellency Rt. Rev. Vico, apostolic nuncio, duly authorized by His Holiness Pope Pius X, and Chevalier de Cuvelier, duly authorized by His Majesty Leopold II, sovereign king of Congo Free State, have agreed:

"I. Congo Free State shall concede to the establishments of Catholic missions in Congo the ground necessary for their religious work under the following conditions:

"II. Each mission, according to its resources, shall establish a school where the natives shall receive instruction. The curriculum shall comprise agriculture and forestry and practical instruction in trades.

"III. The program of studies shall be submitted to the governor-general and the branches of study fixed by common consent. Instruction in the national languages of Belgium shall form an essential feature of the program.

"IV. The superior-general of the mission shall, at stated times, give a report to the governor-general on the organization and development of the schools, the number of pupils, the progress in study, etc. The governor-general himself, or a representative appointed by him, shall investigate the hygienic conditions of the school.

"V. The governor-general shall be notified of the appointment of every superior of a mission.

"VI. For indemnity received the state shall profit by all scientific research of missionaries, whether in geography, ethnography, language, etc.

"VII. The ground allotted to each mission shall be defined by common consent and limited to 100 acres fit for cultivation; 200 acres may be allowed if the importance of the mission justifies. These lands shall not be transferable and shall be devoted to the works of the mission. They shall be given free in perpetual tenure. A change of

site shall be determined by the governor-general and the superior of the mission.

"VIII. In so far as lies in their power Catholic missionaries shall reside in a centre where the number of the faithful makes their presence desirable. In case of permanent residence, missionaries shall receive a salary from the government, the amount to be separately determined in each particular case."

A Tribute of Honor to the Oblate Missionaries of St. Francis de Sales

Lieutenant-general von Trotha, a Protestant, has just addressed the following letter to Rev. P. Lebeau, provincial of the Oblates of St. Francis de Sales de Troyes:

"Receive my cordial thanks for your letter of January 25. It is not you who should thank me; I am indebted to you and your Fathers and Sisters. The Sisters have fearlessly and faithfully performed a heavy task in accordance with their vows; many of my soldiers owe their life to their care.

"Father Malinowski placed himself at my service with a perfect and untiring devotion; if we have not succeeded in making peace with Moreng, this Father is certainly not at fault. On the contrary, he deserves my highest esteem, and I trust that His Majesty, if he has not done so already, will reward him with a decoration.

"In all parts of the world wherever I have seen Catholic missionaries at work, in Eastern Africa, China, and Western Africa, everywhere I have seen the same spectacle of untiring work, devotion, and fidelity to duty; everywhere a translation in deed of the motto *ora et labora*.

"I trust that you will always succeed and train many Fathers and Sisters animated by the same zeal and endowed with the same talents for the difficult mission allotted to them and that you will be able to send many more out for the benefit of civilization and Christianity."

Ravages of Typhus Fever Among the Gallas

Bishop Jarosseau, O. M. Cap., vicar apostolic of Gallas, writes from Harar, May 10, 1906:

"A terrible epidemic has afflicted the people of Harar for several months. Fifty children in our orphan asylum have died of it. One of our missionaries, Father Leonce, succumbed May 4, after a terrible crisis.

"In the opinion of a physician who has studied the disease and

diagnosed it as exanthematic typhus, at least a third, if not one-half of our patients will die. I, therefore, consider the cure of a dozen desperate cases due to the immediate intercession of the Blessed Virgin.

"Father Leonce attended to our poor sick, lavishing cares upon them only as a mother can do for her child. He caught the disease, but we hoped for his cure. On May 4, after having said Mass, I went to see this beloved Father whom I considered already convalescent. His condition seemed to have taken a turn for the better and he answered my questions cheerfully.

"I had hardly left him, when one of our young men who was nursing him heard a sudden rattling in his throat and ran to tell me. Alas, when I arrived the poor priest was unconscious. All our efforts to rouse him proved futile. He died of heart failure."

Two New Missionary Bishops

On March 11 Rev. Ignace Hummel was appointed vicar apostolic of the Gold Coast, and Rev. François Steinmetz, vicar apostolic of Dahomey.

Both of these new bishops belong to the Society of African Missions of Lyons.

AMERICA

Letter of Sympathy to French Catholics

On the occasion of the centenary of the Baltimore Cathedral His Eminence Cardinal Gibbons wrote, in his and the name of the prelates who took part in that memorable celebration, to the Cardinal Archbishop of Paris a letter from which we quote the following extract:

". . . . We are compelled to assure you of the keen regret which we feel at sight of the bitter persecutions to which the Church of France is subjected—a persecution which particularly during the last quarter of a century has been marked by exceptional and vexatious legislation. To crown these irritating enactments, the agreement, which for a century bound the eldest daughter of the Church to Rome, has been contrary to all the requirements of justice and honor, ruthlessly dissolved. The bloody conflicts immediately consequent upon the first application of this notorious law sanctioning the separation of Church and State, so recently and peremptorily condemned by Pius X, do but forecast disturbances of a more serious character. However, such misfortunes are bound to enlist in your behalf the sympathy and prayers of all true children of the Church, since, according to the Apostle,

the faithful scattered throughout the world are members of the one body of which Jesus Christ is the Head, and, as a consequence, share in one another's joys and sorrows. 'If one member suffer anything, all the members suffer with it.' (I Cor., 12: 26.) If this be true of the Church in general, it is still more true of the Bishops, who are the Fathers of the Christian people, and, in the case of the Bishops of the United States, the law has a special application. They recall with peculiar pleasure that many of the pioneer Bishops of the United States were your fellow-countrymen, namely, the Cheveruses, the Flagets, the Dubois, the Dubourgs and others; and that, not only at the present time, but at every period during the interval, French Prelates exercised Episcopal jurisdiction in their midst. They are likewise deeply sensible of the generous aid which their missions have received from the SOCIETY FOR THE PROPAGATION OF THE FAITH. . . ."

The Oldest Church Dedicated to the Sacred Heart

The *Messenger of the Sacred Heart* (French edition), announces that a church dedicated to the Sacred Heart in 1585 has just been discovered in Brazil. It is the oldest known and, undoubtedly, the first consecrated under that name.

Father de Franciosi, S. J., wrote to Father Gallanti, S. J., in Brazil, last year:

"Documents in my possession make me believe that a very precious treasure exists in Brazil, and I ask you to interest yourself in its discovery. Your researches should be made in the region of Espirito Santo, for it is there that the venerable Father Anchieta built a church dedicated to the Sacred Heart. I am morally certain of it. Even if this church is only the most indifferent kind of a building, you will understand the interest that attaches to it in being a sanctuary consecrated to the Sacred Heart more than a century before the apparitions of Our Lord to Blessed Margaret Mary."

Father Gallanti hastened to ask the bishop of Epirito Santo for instructions, and on August 4, 1905, Bishop Ferdinand de Souza Monteiro wrote to him from Vittoria.

"Conformably to your request, I have instituted researches and, thanks be to God, I have finally succeeded in discovering the exact date and existence of the church which our apostle and thaumaturgist, Ven. Joseph Anchieta built to the Sacred Heart, in 1585, in our diocese of Espirito Santo.

"The church built in 1677 by Francisco Gil de Araujo and dedicated to the Immaculate Conception of Our Lady served as the parish

church of Cuarapary until the end of the year 1878. At this time it was in so dilapidated a condition that the president of the province ordered it to be torn down October 22 of the same year. At the same time he appointed a commission to restore the church of the old Jesuit monastery, which church was built and consecrated to the Sacred Heart by Anchieta in 1585."

By its solid construction, its beauty, and its location, this church is one of the most remarkable in the district of Itapemirim. It has three doors, three windows, and a beautiful frontispiece. The length of the nave is 36 feet, the width 15 feet, and the height 24 feet. The choir measures 18 feet long, 15 feet wide, and 18 feet high. The belfry is 33 feet high, and the pulpit 15 feet.

The restoration of this church was finished in May, 1880, and it was consecrated with great solemnity, August 21 of the same year. It is really the church built by the venerable Father Anchieta, which serves to-day as a parish church.

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A REVIEW OF THE MISSIONS

MAY TO AUGUST, 1906.

Missionaries have written from different posts of the renewed fervor manifested during the Eastertide. Saint Louis in Senegal and Laudana are conspicuous examples.

On April 29 the mission of Lambarene on the Ogowai celebrated the twenty-fifth anniversary of its founding.

The same year the Georgian Fathers of Constantinople likewise celebrated the twenty-fifth anniversary of the erection of the church of Notre Dame de Lourdes in Fery Kuey, a suburb of the capital of the Ottoman Empire. In connection with Constantinople it may not be amiss to mention that the Corpus Christi processions are regularly held in that city and that the Turkish police and a large force of soldiers participate in them.

Fifty years ago, May 11, the first Sisters of St. Joseph of Chambéry landed in Denmark.

The beatification of eight Dominican martyrs, six Spaniards and two natives who shed their blood for the faith in Central Tongking, took place in the Vatican Basilica, Sunday, May 20.

Bishop Livinhac, re-elected superior-general of the White Fathers, is now superior for life.

May 25 the constitutional democratic party submitted a proposition to the Russian Douma respecting liberty of conscience. According to

the terms of this proposition no person shall suffer persecution for his religious convictions which shall in no wise restrict the exercise of individual rights. All laws infringing on the civil or political rights of citizens because of the religion which they profess shall be abolished and, as full liberty as the penal code allows shall be granted to all religions at present professed in the Russian Empire or to any one that may be introduced in the future.

Famine has continued to rage in Western Tongking. Upper Tongking has suffered from the same scourge which compels the inhabitants to wander over the same districts day after day gathering roots and wild fruits on the mountains. In Maritime Tongking the natives anxiously count the number of weeks intervening before the next harvest. Old missionaries in Northern Tongking affirm that they have never experienced a famine comparable to the one now desolating this region.

The fever, which was killing off the population of Harar in the vicariate apostolic of Gallas, has died out.

Father Salavert, mentioned in the Review of the Missions, published in the July number, was not massacred as supposed. More recent reports state that he died in Kiu-kang of the effects of typhoid fever and the suffering caused by the events of Nan-chang.

The Oblates of Troyes, missionaries of the Orange River, have won the sympathies of both the natives in revolt and the Germans by the gentleness and spirit of conciliation which characterizes missionaries. Their provincial has received a letter of thanks from the general of the army, which is as great an honor to the author, a Protestant, as to them to whom it was intended to render homage.

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The Right Rev. John B. Delany, Bishop of Manchester, N. H., died in that city on Monday, June 11, after a brief illness. The young prelate—the youngest in the American hierarchy—was born in Lowell, Mass., August 9, 1864. Bishop Terres, titulary bishop of Cydisse and vicar apostolic of Eastern Tongking, died at Hai-Phong, April 2. He was born in Gerona, Spain, March 22, 1843. Archbishop Dalhoff, S. J., born April 20, 1837, in Paderborn, Westphalia, and archbishop of Bombay since 1891, has also been called to his eternal reward. Father Baulez was called to God, April 29, whilst at the hospital of Saint Martha in Bangalore. Father Raynaud, of Marseille, pro-vicar apostolic of the Gilbert Islands, died at his mission on December 1. The venerable archbishop of Tokio, Most Rev. Osouf, died July 1, in the 77th year of his age.

DESTINATION OF MISSIONARIES

Reported since the August ANNALS.

NORTH AMERICA

United States

Rev. Donat Schloesser, C.S.Sp.

Haiti

Rev. Laurent Le Berre, C.S.Sp.

ASIA

India

Rt. Rev. Bp. Clerc, M.S.F.S.
Rev. Jules Artiquè, M.S.F.S.
" Henri Petitjean, M.S.F.S.
" Etienne Peronie, M.S.F.S.
" Emile Mailliant, M.S.F.S.
" Regis Manioloux, M.S.F.S.
" Louis Roustan, M.S.F.S.
Br. Marcel Luizet, M.S.F.S.
" Francois Rey, M.S.F.S.
" Jean Salomon, M.S.F.S.
" Alphonse Baril, M.S.F.S.
" Clement Cottet, M.S.F.S.
" Eugene Coutin, M.S.F.S.
" Oscar Kraft, M.S.F.S.

Malacca

Rev. Donat Perrissoud, P.F.M.

Thibet

Rev. Jean Baptiste Ouvrard, P.F.M.
" Gustav Behr, P.F.M.

Yunnan

Rev. Edmond Marie Durien, P.F.M.

Eastern Cochin China

Rev. Jean Jacques Ginchard, P.F.M.

AFRICA

Senegambia

Rev. Rene Bodo, C.S.Sp.
" Henri Greffier, C.S.Sp.

French Congo

Rev. F. Meslan Le Strat, C.S.Sp.

Cimbebasia

Rev. Jacques Devis, C.S.Sp.

Kunene

Rev. Louis Muraton, C.S.Sp.

North Madagascar

Rev. Pierre Gaston, C.S.Sp.

Gabon

Rev. Yues Mortellec, C.S.Sp.

French Guinea

Rev. Joachim Guillouzic, C.S.Sp.

Shiré

Rev. Marcel Riviere, M.C.
" J. M. Blanchet, M.C.

Benin

Rev. Wouters, L.A.M.

Upper Niger

Rev. Burr, L.A.M.
" Ollier, L.A.M.

Lower Congo

Rev. Delodder, C.SS.R.
" Vuylwehe, C.SS.R.

Stanley Falls

Rev. Philippe Kohl, N.S.H.
" Jean Mulder, N.S.H.

Ivory Coast

Rev. Fr. Chalus, L.A.M.

Dahomey

Rev. Fr. Gex, L.A.M.

Gold Coast

Rev. Fr. Stauffer, L.A.M.

OCEANICA

Solomon Islands

Rev. Fr. Flaus, S.M.

SUPPLEMENT

TO THE

AMERICAN EDITION

OF THE

Annals of the Propagation of the Faith

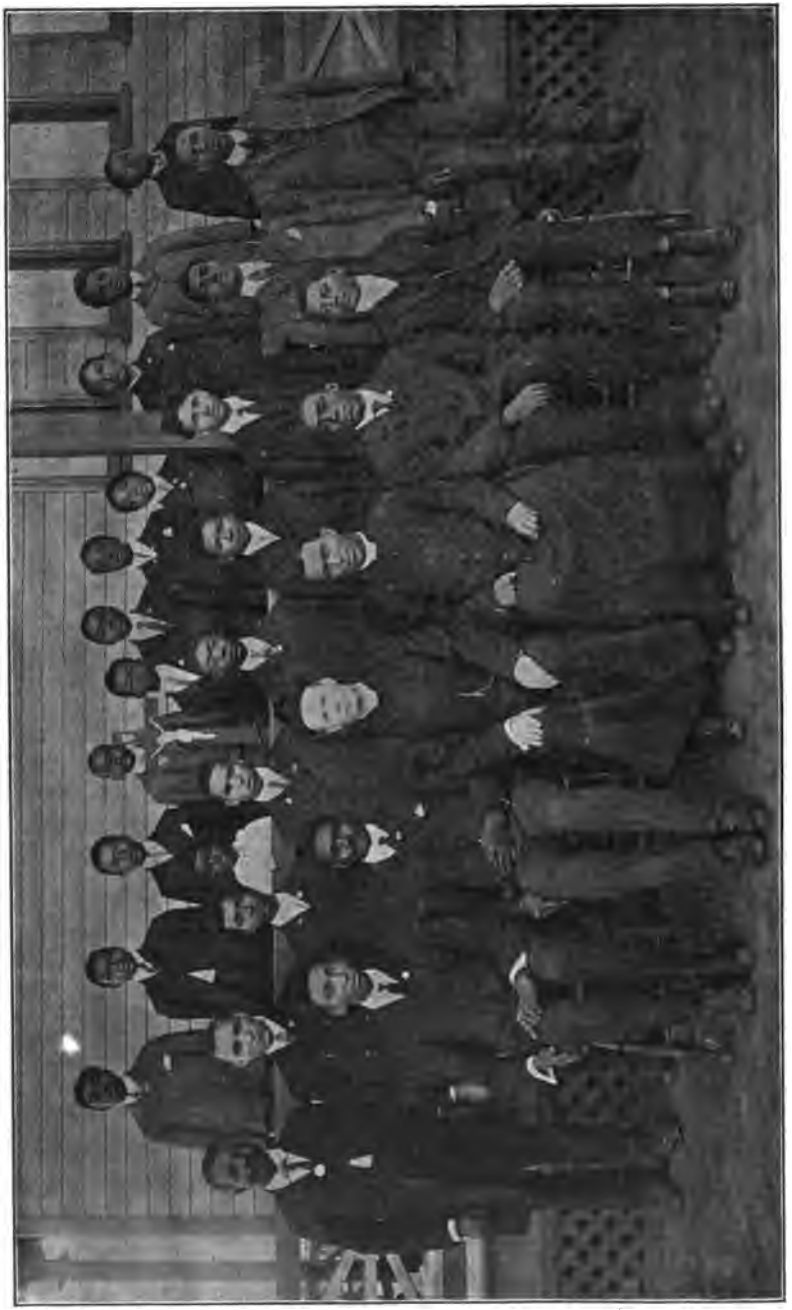
THE NEGRO MISSIONS IN ALABAMA

BY THE REV. J. G. MCNAMARA, S. S. J.

Owing to the impetus which the missionary work among the colored people in the South has lately received—arising chiefly from the establishment of a special bureau, the object of which is to promote the more thorough and systematic carrying on of the work, it will, I trust, prove interesting to the readers of the ANNALS to learn something of the actual conditions of the work and of its future possibilities here in Alabama; and what is said of Alabama, will as a rule, hold good regarding the conditions which obtain throughout the South.

It has been about five years since the work among the negroes in Alabama was first taken up by the Fathers of our (St. Joseph's) Society, and during this short time—aided morally and materially by the zealous bishop, Rt. Rev. E. P. Allen, and also by the zealous and hardworking diocesan clergy and the devoted sisters—their efforts have been wonderfully blessed. At present we have three well-established mission centers, with several outlying missions.

Within the past year the Birmingham Mission of the Immaculate Conception, begun by Rev. Fr. J. Tobin, has been established—with a church, a school, and a priest's house. The first fruits, as it were, of this mission were gathered on Sunday, July 10, when Bishop Allen, after preaching an eloquent sermon to a congregation of colored



ST. JOSEPH'S COLLEGE STUDENTS.

people which filled the church to its utmost capacity, confirmed a class of seven, four of whom were converts. This mission so successfully begun by Father Tobin is being carried on by Rev. Joseph F. Murphy, whilst the former owing to his experience in building, has been transferred to Mobile to superintend the construction of the church soon to be begun there.

The Birmingham mission school which, during the past year, had an enrollment of eighty, is conducted by the Sisters of Mercy, whose

ST. JOSEPH'S COLLEGE.—DORMITORY AND STUDY HALL.

devotedness to their work has won for them the love and gratitude of the colored parents and children, and the admiration of all under whose notice their work has come.

The prospects of the Mobile mission with already a congregation of two hundred souls and hopes of a splendid new church in the near future, are very bright. During the past four years the religious services have been held in the school building, which at times was too small to accommodate the congregation. It is to be hoped that ere the next school year shall have begun the work on the new church will have far advanced. In speaking of the Mobile mission too much

praise cannot be given to the good Sisters of St. Francis, of Glen Riddle, Pa., who have had charge of the school since its opening four years ago, and to whose arduous labors and untiring zeal is due in a great measure the marked success with which the school has met. During the school year just closed the number of pupils enrolled reached one hundred and forty—about two-thirds of whom were non-Catholics.

The outlying missions of Mobile, viz., Mon Louis, Bellefontaine, Chastaug, and Twenty-one Mile Bluff, are all flourishing little missions, and are cared for by Rev. Joseph P. van Boast, who leads a somewhat migratory existence, reaching Mobile but fortnightly and then only to start out again the next day, or perhaps the same day. At all of these missions neat and attractive little churches have been built or are under construction.

St. Joseph's College for Negro Catechists, located five miles east of Montgomery, the capital of Alabama, promises not only to fulfil the end for which it was established, and thus become one of the most potent and far-reaching factors in the evangelization of the negro, but situated as it is in the part of the State most densely populated with colored people, it will serve as a strong missionary centre from which the Fathers may go out to the many missions which, with the assistance of men and means, could be established in the surrounding country.

Montgomery County has the largest colored population of any county in the State, they being over seventy per cent of the entire population. The census of 1900 puts their numbers at 52,207, hence it needs but a glance to see what a promising field is right at our door.

In addition to the regular college work, considerable outside missionary work has been done during the year by the Fathers of the college. One of them made monthly visits to Tuskegee to minister to the colored Catholic students there, and found much consolation in the results, whilst others have gone out and sought for, and accepted invitations from several of neighboring non-Catholic ministers to preach in their churches. In this way much good has been done in removing prejudice and in giving the people some idea of the teaching of the Church. The colored people are always anxious to listen to preaching, hence there is no difficulty in securing a hearing.

At present we have here at college a Sunday-school for the children of the neighborhood, with a regular attendance of about twenty. The parents, though Protestants, are anxious to send their children. We

hope also to open in September a day-school for the neighboring children. In this way we hope to build up a Catholic community around the college.

A rather interesting missionary trip was made last February by the writer to Wedowee, Ala., a small town about 115 miles north of Mont-

ST. ANTHONY'S SCHOOL AND CHAPEL, MOBILE, ALA.

gomery. There I went in response to a call from two young women who were anxious to be received into the Church, and to make their first Holy Communion. About a year previous to this time they had been visited by Father Tobin and placed under instructions. I found them well prepared for their reception into the Church and to receive the Sacraments. They had made not only a thorough study of the catechism, but also of Father Conway's "Question Box" and "The Faith

of Our Fathers," by Cardinal Gibbons. A strange feature of the case was that the father of these two girls, who was a Methodist minister, expresed his pleasure in seeing his daughters "embracing the old faith." He, together with the other members of the family, his wife and two other daughters, were present during the catechetical instruction and were present at the baptism and also at Mass, which was said in the best room of the good man's house, there being no Catholic church in the village. The reverend gentleman, who never before had heard the Catholic religion explained by one of her own ministers, nor witnessed a Catholic service, was very favorably impressed. When I was departing he begged me to come again soon, adding: "Father, when you come again, I think I'll be ready to be one of them."

But to return to the college. Handicapped in its efforts, and indeed often embarrassed by lack of funds, it has struggled along and can look back to the close of another successful year in its career. With forty students enrolled, all of whom were able to contribute little or nothing to their support, and with no income save that sent in response to individual appeals, the burden was heavy to bear. If the college could but go ahead unhampered by lack of means the influence of its work would be almost incalculable. Its aim is to educate young colored men to be catechists and teachers: that is to give them a moral and an intellectual training which will fit them to be of assistance to the various missions, especially at those places where there is no resident pastor and where the priest can make only occasional visits. These young men will be employed as teachers of the mission schools, and during the absence of the priest will conduct Sunday-school. Four of the 1905 Class have been teaching during the past year and did good work. Just as in all colleges it cannot be expected that all who enter to prepare for a given work will persevere, so also is it to be found here; but even those who do not follow teaching will have received a training which will enable them to enter on some other useful career and they will be an influence for good upon those with whom they come in contact, and will be looked upon as leaders among their people.

In some of the large academic and industrial schools for the colored throughout the South are to be found Catholic teachers and instructors, and these are invariably held in high esteem on account of their virtue and uprightness of character. God grant that means will be forthcoming to enable St. Jopseph's College to send out these leaders and teachers in large numbers.

In the city of Montgomery, with its colored population of nearly 30,000, there is no Catholic church for the negroes, whilst the sects boast of at least a dozen, some of which are quite pretentious. With a church in the city a congregation could soon be built up, as the church could be attended by the priests at the college, with little or no extra expense. The leading colored people of the city are very favorably disposed towards the Church, having been attracted by the work done here at the college, and many have expressed a desire to see

ST. JOSEPH'S COLLEGE.—DINING HALL AND KITCHEN.

a church built. At present there are in the city about thirty colored Catholics who would form the nucleus of a congregation.

I will not tire the reader with further details, but from what has been stated it will be evident what a broad and ripe field is waiting for the reapers in Alabama, with her nearly 1,000,000 colored people, of whom but 3500 are within the true fold of Christ. "If we cannot ourselves go into the harvest fields to gather into God's granary, we can at least be sharers in the merits of those who do go, in putting it in the power of the bishops to build churches and to send laborers to do this blessed work."

St. Joseph's College, Montgomery.

NATIVE CHINESE ORDAINED TO THE PRIESTHOOD

In addressing us the following letter written by one of his missionaries, Bishop Mérel recommends his seminary in Canton to the generous sympathy of our readers. "The support of my seventy students is a very heavy burden," he writes. "If no one comes to my assistance, I shall be obliged to dismiss the greater number, and I should do so with great regret, for they are all obedient and pious."

LETTER OF FATHER NICOULEAU, P. F. M.

It is always a great joy for the Church to confer the sacerdotal dig-

CANTON SEMINARIANS.
(The three newly ordained priests are in the foreground.)

nity upon some of her children, but this joy assumes something of the character of the touching and sublime when the newly-elected of the Lord have been chosen from among the darkness of paganism and error.

May 13, 1906, Bishop Mérel, prefect apostolic of Canton, poured the holy oils on the hands of three young Chinamen. The native priests

assembled for the exercises of the retreat, were all present at the ordination and were happy to offer their congratulations to their new brothers.

Father Marie, Gueneau, and Gaztelu, representing the houses of Bethany and Nazareth, came to offer the newly ordained their cordial congratulations. Several missionaries in the neighborhood paused an instant in their apostolic labors to lay their hands in blessing upon these sons of the Celestial Empire, now their confrères in service of the altar.

When the prelate in the midst of imposing ceremonies called the candidates to him, when he conferred the divine powers of saying Mass and remitting sins, when he gave them the kiss of peace, our soul glorified the Lord. It was indeed the transmission of a sacred heritage.

Whilst the clouds seem to be descending upon France, it is sweet to see a few rays of its ancient faith enlightening and invigorating the soil of Asia. Perhaps evil days will come when the vital sources of the apostolate shall be dried up. If God permits this misfortune, remember, young Chinese priests, the example of those who were your fathers in the faith, preserve the sacred deposit in your country and may the branches of the tree of life by your labors grow in strength and fruitfulness.

Several deacons and sub-deacons and a few who have received minor orders were present at the ordination, the seed of a future sacerdotal generation.

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After the ceremonies of ordination the Chinese priests dined with Bishop Mérel. They expressed their sincere gratitude to him with deep emotion. They did not forget Father Fleureau, the zealous superior of the seminary. Then, their thoughts crossing the oceans, they tendered their tribute of gratitude to benefactors in Europe and America who by their alms and prayers contributed so much to the training of young Chinese priests in the province of Canton. May these ties which unite the faithful of all parts of the world in the common work of the advancement of the kingdom of God be strengthened and extended.

The following is a translation of the addresses delivered by the native priests, Wong and Yang, present at the ceremony, in the name of all Chinese brother priests.

ADDRESS OF FATHER WONG.

We responded with haste to the request of Your Lordship calling us together for the exercises of retreat and inviting us to the ordination which was to crown these pious exercises. The joy of participating in this ceremony, for which we so ardently sighed, gave us wings. We came attracted, above all, by the desire to hear the instructions of our supreme pastor as well as for the pleasure of spending a few days of rest near our Father.

CORPUS CHRISTI PROCESSION.—CANTON.

We desire to express our gratitude for the zeal which you manifest in increasing your sacerdotal family. We thank you for your constant solicitude for the pupils of the sanctuary, and we thank you for your zeal for the salvation of our countrymen. They have come to this ceremony in large numbers, so anxious were they to see Holy Orders conferred upon Levites chosen from among them, the children of the Church in Kwang-tung.

Witnessing these solemnities we may well exclaim: "Truly God

has visited His people of Canton and by the joy with which He has filled our hearts has made this day the most beautiful in our lives."

We extend our congratulations and deep gratitude to the venerated superior of the seminary and his worthy co-laborers who, by their incessant care, have given our young brethren a new life, have nourished them with the milk of sound doctrine, ornamented their souls with all virtues and rendered them worthy to work courageously with us for the salvation of our compatriots.

We thank all those to whom we are indebted for favors, and particularly the Society for the Propagation of the Faith. Our gratitude extends to all our benefactors, priests, and faithful of Europe and America. Their continual alms are an invaluable help to our seminary.

As an evidence of the sincerity of our sentiments we beg God to shower graces upon them, spiritual as well as temporal. Every day we remember our benefactors in our prayers.

ADDRESS OF FATHER YANG.

The words at my command are incapable of making known to you my thoughts. Nevertheless, permit me to express the joy I feel at the sight which my eyes have this day beheld. I have seen grouped in the sanctuary of our church around Your Lordship forty priests, European and native, imposing their hands on the brow of the candidates for ordination. What makes my joy the greater is that one of the three newly-ordained priests is my nephew and that my great nephew is among the students in the seminary. I may, therefore, hope to see more than one generation of priests of my family. Thanks be to God for having inspired our bishop with the thought of choosing students for the seminary from among our zealous native Christians. In this way the sacerdotal vocation will be kept alive in families from generation to generation.

Thanks be to all the Fathers here present for joining their prayers to ours now, as they will join them in the future, anxious to obtain for all our compatriots the grace of remaining faithful to their duty.

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Bishop Mérel and his missionaries join their thanks to those of the Chinese priests and offer their heartfelt prayers to God for all the known and unknown benefactors of the seminary of Canton. The Holy Sacrifice of the Mass is offered on the four principal feasts of the year for the benefactors, living and dead, of the seminary; newly ordained priests also offer one of their first Masses for them. Besides, the students offer their beads for the same intention once every day.

SPECIAL DONATIONS

Received up to September 1, 1906.

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Through New York Diocesan Office	$ 1.00
FOR REV. J. BUTSCH, MONTGOMERY, ALA.	
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Mr. J. M. Sourd (Diocese of Montreal)	1.00
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Through New York Diocesan Office	1.00

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Miss M. Neusins (Diocese of Wichita)	1.00
Drs. Bruns and Robin (Diocese of New Orleans)	1.00
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OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

MOST REV. P. M. OSOUF, P. F. M.; *Archbishop of Tokio;* MOST REV. THEO. DALHOFF, S. J.; *Archbishop of Bombay.*

VERY REV. B. FORESTIER, S. M.; VERY REV. CANON D. G. VECCHIARELLI, *Director of the Society for the Propagation of the Faith in the Diocese of Orte;* REV. DENIS P. O'FLYNN, *Diocese of New York.*

Sister Mary Honoria Wasielewski, Diocese of Chicago.

Mrs. A. R. Foisy, Diocese of Quebec, Canada; Thomas Waggaman, Diocese of Baltimore.

Of the Diocese of Boston the following: Richard Cooney, Mrs. Catherine Foley, Thomas Higgins, Mary A. Higgins, Alice Fitzgerald, Kate Moulton, William Simpson, Mary A. Simpson, John Delaney, Mrs. Marion Curran, Rose Dunne, Margaret Dowsley, Mary Curran, Martin Keating, Margaret Keating, George McDonnell, John Lyons, Anna Harris, Susan Clougherty, Richard Day, Mary Murphy, Jane Kulda, Patrick Flood, Susan Kent, David Coleman, Edward Harkins, Eulalia Harkins, W. S. McGowan, Judith McGowan, Felix McGowan, Nora McGowan, Frances Supple, Alexis Sullivan, Mrs. Peter Donovan, Mrs. Frank McDonald, James P. Gallagher, Mary Souza, M. E. McGowan, Isabella Chabott, Mrs. Margaret Carney, Mrs. Catherine Sheehan, Mrs. A. Gallagher, Daniel Clifford, Julia Wall, Ellen Sheehy, Andrew Malloy, Michael Molloy, Mary Molloy, Catherine Smith, Mary Gleason, Mr. Gleason, John McGillick, Owen McGillick, Michael McGillick, Sarah Quinlan, Nellie McGrade, Mrs. B. Pyne, Patrick O'Malley, John McGowan, Winifred Moriarty, Daniel Calnan, Cornelius Crowley, Madam L. Gagne, Mrs. Delia Fuller, Mrs. Crowin, William McNamara, Mary Crosby, Mrs. Mary Rose Kennedy, Mrs. Eliza Duffy, Mrs. Catherine Phelan, Richard A. Ward, Mrs. Jennie Constantinean, Dennis Creedon, Mary Ayers, Margaret Clifford, William Clifford, Ellen Clifford, Mary Mitchell, Elizabeth Tiffaney, Patrick F. Sullivan, Joseph A. Laforme, Elizabeth Hart, Annie Hasset, Thomas Quinn, Michael Cunningham, Mrs. Dorothy Dee, Patrick Carey, Elizabeth Hurley, William Hurley, John Mahoney, Patrick Mahoney, Michael Mahoney.

Of the Diocese of New York, the following: Teresa Splaine, Mrs. Fallon, Margaret Kinneally, Mary Finnegan, J. Patton, Mrs. Finnegan, Nicholas Hendron, Robert Colchin, Francis Bernadel, Felix Hendron, Margaret Sullivan, John J. Quigley, William Doran, Mrs. Mary Smith, Mrs. P. C. Doherty, Peter Mohat, Michael Drenan, P. C. Doherty, Catharine McCormack, Mrs. Anna Reilly, Benjamin Riordan, Margaret Goodwin, Mrs. Margaret Deignan, Julia Kahler, Mrs. Ana B. Smith, Teresa Smith, Thomas O'Malley, Michael Flannery, Margaret Coleman, Samuel Reeder, John Bentley, Mary Dunlay, Jessie Sullivan King, Thomas Halpin, Mrs. Hartnett, Mrs. Annie Galvin, Patrick Foley, Eliza Butler, William John Graham, Stephen O'Brien, Henry Walsh, Mrs. Elizabeth Heflin.

The poor abandoned souls that have no one to pray for them.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

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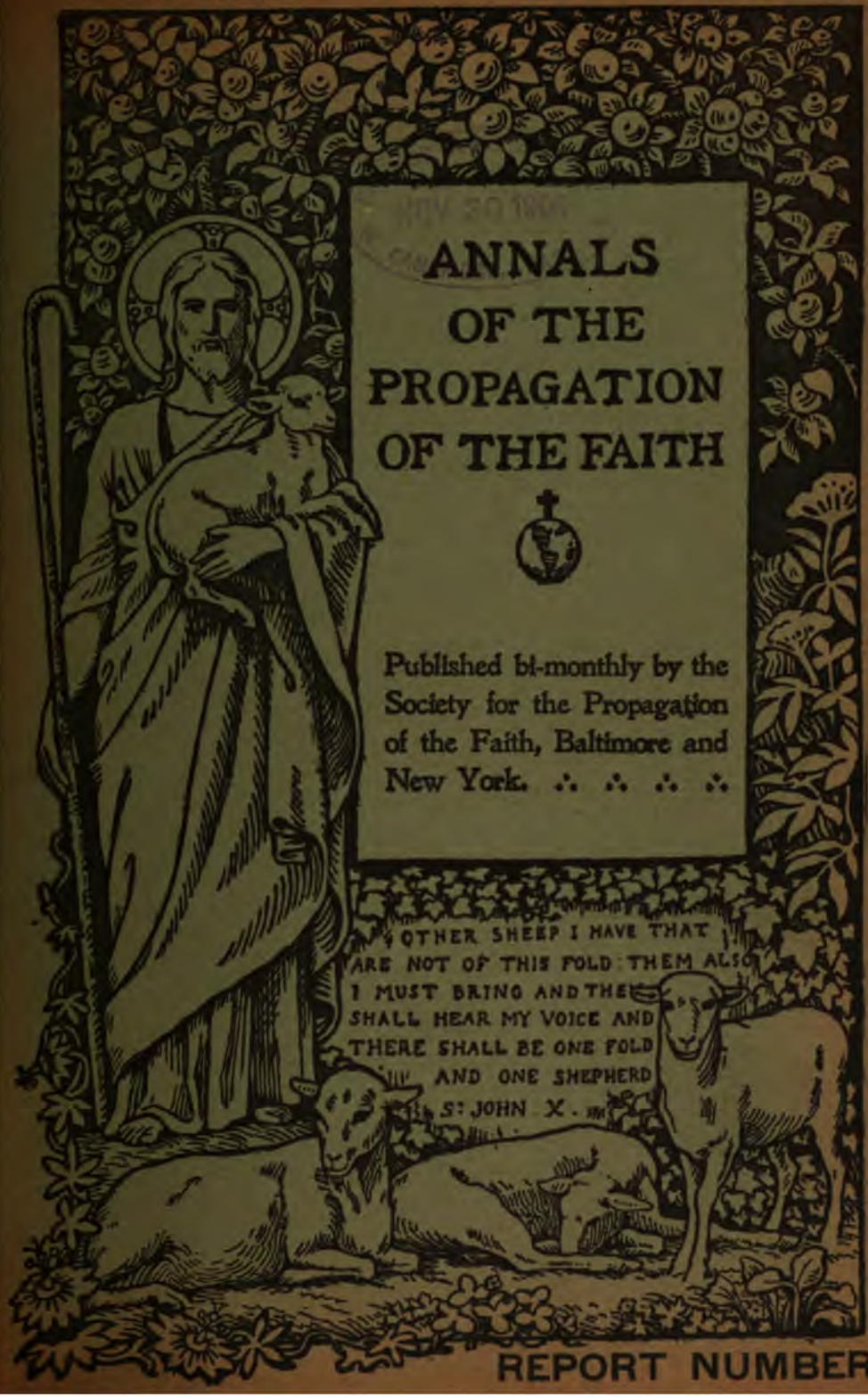

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Published bi-monthly by the Society for the Propagation of the Faith, Baltimore and New York.

OTHER SHEEP I HAVE THAT ARE NOT OF THIS FOLD: THEM ALSO I MUST BRING AND THEY SHALL HEAR MY VOICE AND THERE SHALL BE ONE FOLD AND ONE SHEPHERD
S^t JOHN X.

REPORT NUMBER

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ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXIX, No. 469. DECEMBER, 1906.

Report of the Allocations made to the Missions by the Society for the Propagation of the Faith in 1906

RECEIPTS (1905)

Dioceses of Europe	$1,065,884.15
Dioceses of Asia	1,158.28
Dioceses of Africa	5,149.33
Dioceses of America	226,762.64
Dioceses of Oceanica	585.00
Total for 1905 (as in June Report)	$1,299,539.39
Sum remaining at the disposal of the Holy Father for Eastern churches at the close of 1904	25,700.00
Balance brought forward from 1904	107.50
GRAND TOTAL	$1,325,346.89

EXPENSES (1906)

Apportioned to Missions in Europe	$ 125,574.63
Apportioned to Missions in Asia	609,932.49
Apportioned to Missions in Africa	267,228.53
Apportioned to Missions in America	77,149.79
Apportioned to Missions in Oceanica	131,285.69
Publication of the 17 editions of the ANNALS	69,482.86
Management	20,900.07
Total expenses	$1,301,554.06
Sum at the disposal of the Holy Father for Eastern Churches..	23,700.00
Balance carried forward	92.83
Sum equal to foregoing grand total	$1,325,346.89

The Division of Alms Collected in 1905 has been made as follows:

MISSIONS IN EUROPE

Diocese of Galloway—Bishop Turner	$ 300.00
Diocese of Menevia—Bishop Mostyn	300.00
Diocese of Lausanne-Geneva—Bishop Deruaz	4,600.00
Diocese of Chur—Bishop Battaglia	600.00
Diocese of Bale—Bishop Stammler	1,900.00
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To Missions depending upon the Diocese of Treves—Bishop Korum	800.00
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To Missions depending upon the Diocese of Fulda—Bishop Enders	400.00
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Diocese of Serajevo—Bishop Stadler	3,800.00
Diocese of Banialuka—Bishop Markovic, O. F. M.	700.00
Diocese of Antivari—Archbishop Milinovich, O. F. M.	1,000.00
To the same, through His Holiness Pope Pius X	1,200.00
Diocese of Scutari—Archbishop Guerini	400.00
To the same, through His Holiness Pope Pius X	100.00

[1] The following abbreviations have been used in the report:
H. H.—His Holiness. Abp.—Archbishop. Bp.—Bishop. Dioc.—Diocese. Vic. Apost. or V. A.—Vicariate Apostolic. Pref. Apost. or P. A.—Prefecture Apostolic. Adm.—Administrator. Al. M.—Algerian Missionaries (*White Fathers*), B. F. M.—Foreign Missions of Belgium.—C. S. C.—Holy Cross Fathers. C. M.—Lazarists. C. P.—Passionists. C. S. Sp.—Holy Ghost Fathers. C. SS. R.—Redemptorists. E. F. M.—Foreign Missions of England. C. I. H. M.—Children of the Immaculate Heart of Mary.—L. A. M.—African Missions of Lyons. M. C.—Company of Mary. M. F. M.—Foreign Missions of Milan. M. S. C.—Missionaries of the Sacred Heart of Issoudun. M. S. F. S.—Missionaries of St. Francis de Sales, of Annecy. O. C. D.—Discalced Carmelites. O. F. M.—Franciscans. O. M. C.—Franciscans (Minor Conventuals). O. M. Cap.—Capuchins. O. M. I.—Oblates of Mary Immaculate. O. P.—Dominicans. O. Praem.—Premonstratensians (Norbertins). O. S. A.—Augustinians. O. S. B.—Benedictines. O. S. F. S.—Oblates of St. Francis de Sales. O. SS. T.—Trinitarians. P. F. M.—Foreign Missions of Paris. R. F. M.—Foreign Missions of Rome. S. D. S.—Society of the Divine Saviour. S. H. Pic.—Picpusians. P. S. M.—Pious Society of Missions (Pallotins). S. J.—Jesuits. S. M.—Marists. S. S. F. S.—Salesians. S. V. D.—Society of the Divine Word (German-Holland Foreign Missions). V. A. M.—African Missions of Verona.

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Vic. Apos. of Dahomey—Bishop Steinmetz, L. A. M.	5,300.00
Vic. Apos. of Gold Coast—Bishop Hummel, L. A. M.	3,600.00
Vic. Apos. of Ivory Coast—Father Homand, L. A. M.	2,900.00
Prof. Apos. of Togoland—Father Bucking, S. V. D.	2,000.00
Vic. Apos. of Sierra Leone—Bishop O'Gorman, C. S. Sp.	2,100.00
Pref. Apos. of Liberia—Father Kyne, L. A. M.	1,600.00
Pref. Apos. of French Guinea—Father Segala, C. S. Sp.	2,800.00
Vic. Apos. of Senegambia—Bishop Kunemann, C. S. Sp.	7,500.00
Vic. Apos. of Northern Madagascar—Bishop Corbet, C. S. Sp.	2,600.00
V. A. of Central Madagascar and for Christian Brothers—Bishop Cazet, S. J.	21,720.00
Vic. Apos. of Southern Madagascar—Bishop Crouzet, C. M.	6,000.00
Indian and Chinese Missions in Reunion Island	300.00

MISSIONS IN AMERICA.

Diocese of St. George (Newfoundland)—Bishop MacNeil	200.00
Diocese of St. Boniface—Archbishop Langevin, O. M. I.	3,656.90
Diocese of St. Albert—Bishop Legal, O. M. I.	5,518.90

Vic. Apos. of Saskatchewan—Bishop Pascal, O. M. I.	$ 4,653.83
Vic. Apos. of Athabasca—Bishop Grouard, O. M. I.	4,020.70
Vic. Apos. of Mackenzie—Bishop Breynat, O. M. I.	4,092.30
Diocese of New Westminster—Bishop Dontenwill, O. M. I.	5,404.20
Jesuit Missions in Canada (St. Boniface)	1,752.00
Jesuit Missions in Alaska	4,154.00
Jesuit Missions in the Rocky Mountains, U. S.	3,795.00
Diocese of Victoria—Archbishop Orth	1,000.00
Diocese of Cheyenne—Bishop Keane	600.00
Diocese of Lead—Bishop Stariha	500.00
Diocese of Baker City—Bishop O'Reilly	1,000.00
Diocese of Charleston—Bishop Northrop	1,000.00
Vic. Apos. of North Carolina—Bishop Haid, O. S. B.	1,000.00
Diocese of Savannah—Bishop Keiley	1,000.00
Diocese of St. Augustine—Bishop Kenny	1,000.00
Diocese of Tucson—Bishop Granjon	1,000.00
Diocese of Santa Fé—Archbishop Bourgade	1,000.00
Diocese of Oklahoma—Bishop Meerschaert	2,800.00
Vic. Apos. of Brownsville—Bishop Verdaguer	1,000.00
Diocese of Natchitoches—Bishop Van de Ven	400.00
Diocese of Natchez—Bishop Heslin	400.00
Diocese of Roseau—Bishop Schelfhaut, C. SS. R.	1,900.00
Dominican Missions in Cuba	1,400.00
Redemptorist Missions in Porto Rico	1,200.00
Vic. Apos. of Jamaica—Father Collins, S. J.	1,168.00
Diocese of Port of Spain. Archbishop Flood, O. P.	500.00
Vic. Apos. of Curacao—Bishop Van Baars, O. P.	1,700.00
Vic. Apos. of British Honduras—Bishop Hopkins, S. J.	974.00
Vic. Apos. of Surinam—Bishop Wulfingh, C. SS. R.	4,200.00
Vic. Apos. of Northern Patagonia—Bishop Cagliero, S. S. F. S.	500.00
Pref. Apos. of Southern Patagonia—Bishop Fagnano, S. S. F. S.	1,000.00
Mission of Corrientes—Franciscan Fathers	200.00
Missions of Arauco in the Diocese of San Carlos de Ancuid (Chili)—Bishop Jara	600.00
Missions of Arauco in the Diocese of Conception (Chili)—Bishop Labarca	400.00

MISSIONS IN OCEANICA

Vic. Apos. of Kimberley—P. S. M.	$ 600.00
Maori Mission, Diocese of Auckland—Bishop Lenihan	1,000.00
Maori Mission (Diocese of Wellington and Christ Church)—Father Devoy, S. M.	1,500.00
Jesuit Missions in the Philippines	3,420.00
Vic. Apos. of English New Guinea—Bishop Navarre, M. S. C.	7,600.00
Pref. Apos. of New Dutch Guinea—Father Neyéns, S. V. D.	800.00
Pref. Apos. of Wilhelmsland (German New Guinea)—Father Limbrock, S. V. D.	2,000.00
Capuchin Missions in the Caroline Islands—Father Venance	700.00
Vic. Apos. of New Pomerania—Bishop Couppé, M. S. C.	5,300.00
Marshall Islands (New Pomerania) M. S. C.	1,200.00
Vic. Apos. of the Gilbert and Ellice Islands—Bishop Leray, M. S. C.	6,000.00
House of the Missionaries of the S. H. in Sydney	600.00
Vic. Apos. of Central Oceanica—Bishop Lamaze, S. M.	4,900.00
Vic. Apos. of the Navigators Islands (Samoa)—Bishop Broyer, S. M.	5,900.00
Vic. Apos. of the Fiji Islands—Bishop Vidal, S. M.	9,300.00
Vic. Apos. of New Caledonia—Bishop Chanrion, S. M.	10,700.00
Vic. Apos. of New Hebrides—Bishop Doucré, S. M.	7,200.00

Pref. Apos. of the North Solomon Islands—Father Forestier, S. M.	$ 3,800.00
Pref. Apos. of the South Solomon Islands—Father Bertreux, S. M.	4,200.00
House and Sanitarium of the Marist Fathers of Sydney	900.00
Vic. Apos. of Mangareva and Tahiti—Bishop Verdier, S. H. Pic.	10,000.00
Vic. Apos. of the Sandwich Islands—Bishop Boeynaems, S. H. Pic.	8,600.00
Vic. Apos. of the Marquesas Islands—Bishop Martin, S. H. Pic.	4,600.00

Exceptional Subsidies to defray the Missionaries' Passages on Board Ships and other Extraordinary Expenses.

EUROPE

Lazarist Missions in Constantinople, Macedonia and Bulgaria	$ 400.00

ASIA

Sisters of Charity in Smyrna and Asia Minor	$ 200.00
Capuchin Missions in Mesopotamia	360.00
Carmelite Missions in Bagdad	540.00
Lazarist Missions in Syria	300.00
Lazarist Missions in Persia	300.00
Diocese of Lahore	360.00
Pref. Apos. of Radjpootana	180.00
Pref. Apos. of Kashmyr	80.00
Diocese of Krishnagar	70.00
Diocese of Colombo	658.42
Diocese of Jaffna	824.93
Diocese of Madras	420.00
Diocese of Vizagapatam	420.00
Diocese of Pondicherry	500.00
Diocese of Coimbature	200.00
Diocese of Kumbhakonam	200.00
Diocese of Maissour	200.00
Diocese of Malacca	200.00
Diocese of Quilon	60.00
Vic. Apos. of Southern Burma	200.00
Vic. Apos. of Northern Burma	300.00
Vic. Apos. of East Burma	240.00
Vic. Apos. of Siam	200.00
Vic. Apos. of Laos	400.00
Vic. Apos. of Cambodia	260.00
Vic. Apos. of Northern Cochin China	140.00
Vicariate Apostolic of Eastern Cochin China	500.00
Vicariate Apostolic of Western Cochin China	300.00
Vicariate Apostolic of Eastern Tongking	360.00
Vicariate Apostolic of Southern Tongking	100.00
Vicariate Apostolic of Western Tongking	300.00
Vicariate Apostolic of Upper Tongking	300.00
Vicariate Apostolic of Maritime Tongking	400.00
Prefecture Apostolic of Borneo and Labuan	200.00
Prefecture Apostolic of Dutch Borneo	1,100.00
Vicariate Apostolic of Northern Chi-li	400.00
Vicariate Apostolic of Western Chi-li	200.00
Vicariate Apostolic of Southern Hu-nan	250.00
Vicariate Apostolic of Western Hu-nan	420.00
Vicariate Apostolic of Southern Hu-peh	660.00
Vicariate Apostolic of Southern Manchuria	100.00
Vicariate Apostolic of Northern Manchuria	200.00

Vicariate Apostolic of Eastern Mongolia	$ 640.00
Vicariate Apostolic of Central Mongolia	1,440.00
Vicariate Apostolic of Western Mongolia	1,760.00
Vicariate Apostolic of Northern Kansu	1,000.00
Vicariate Apostolic of Southern Kansu	1,000.00
Vicariate Apostolic of Northern Shen-si	360.00
Vicariate Apostolic of Northern Shan-tung	840.00
Vicariate Apostolic of Eastern Shan-tung	1,140.00
Vicariate Apostolic of Southern Shan-tung	2,120.00
Vicariate Apostolic of Che Kiang	360.00
Vicariate Apostolic of Northern Kiang-si	200.00
Vicariate Apostolic of Southern Kiang-si	200.00
Vicariate Apostolic of Eastern Kiang-si	240.00
Vicariate Apostolic of Kui-Chau	500.00
Vicariate Apostolic of Western Si-chuan	700.00
Vicariate Apostolic of Eastern Si-chuan	600.00
Vicariate Apostolic of Southern Si-chuan	600.00
Vicariate Apostolic of Thibet	300.00
Vicariate Apostolic of Yun-Nan	100.00
Prefecture Apostolic of Kwang-si	200.00
Prefecture Apostolic of Kwang-tung	700.00
Vicariate Apostolic of Hong-Kong	160.00
House of Paris Foreign Missions in Hong-Kong	227.00
Vicariate Apostolic of Corea	60.00
Diocese of Tokio	200.00
Diocese of Hakodate	40.00
Diocese of Nagasaki	100.00
Diocese of Osaka	100.00

AFRICA

Lazarist Missions in Egypt	$ 160.00
Lazarist Missions in Abyssinia	240.00
Vicariate Apostolic of Central Africa	200.00
Vicariate Apostolic of Sahara and French Soudan	1,760.00
Vicariate Apostolic of Northern Victoria Nyanza	1,125.00
Vicariate Apostolic of Southern Victoria Nyanza	1,260.00
Vicariate Apostolic of Upper Congo	2,160.00
Vicariate Apostolic of Unyanyembe	1,920.00
Vicariate Apostolic of Tanganyika	1,800.00
Vicariate Apostolic of Nyassa	2,160.00
Agency of Missions at Mombasia	90.00
Prefecture Apostolic of Shire	1,920.00
Vicariate Apostolic of Northern Zanzibar	1,485.00
Vicariate Apostolic of Natal	478.48
Prefecture Apostolic of Basutoland	377.70
Prefecture Apostolic of Transvaal	1,004.20
Vicariate Apostolic of East Cape	810.00
Prefecture Apostolic of Lower Cimbebasia	224.00
Prefecture Apostolic of Kunene	476.00
Prefecture Apostolic of Lower Congo	180.00
Prefecture Apostolic of Lounda	180.00
Vicariate Apostolic of Belgian Congo	540.00
Prefecture Apostolic of Upper Kassai	910.00
Prefecture Apostolic of Stanley Falls	520.00
Vicariate Apostolic of French Congo	495.00
Vicariate Apostolic of Ubangi	480.00
Vicariate Apostolic of Gabon	495.00
Prefecture Apostolic of Lower Niger	765.00
Vicariate Apostolic of Kamerun	920.00
Vicariate Apostolic of Benin	440.00

Prefecture Apostolic Upper Niger	$ 270.00
Vicariate Apostolic of Dahomey	515.00
Vicariate Apostolic of the Gold Coast	320.00
Prefecture Apostolic of the Ivory Coast	355.00
Prefecture Apostolic of Togoland	1,015.00
Vicariate Apostolic of Sierra Leone	560.00
Prefecture Apostolic of French Guinea	280.00
Vicariate Apostolic of Senegambia	715.00
Vicariate Apostolic of Northern Madagascar	630.00
Vicariate Apostolic of Southern Madagascar	500.00
Diocese of Port Victoria	400.00

AMERICA

Diocese of St. Boniface	$ 263.10
Diocese of St. Albert	201.10
Vicariate Apostolic of Saskatchewan	466.17
Vicariate Apostolic of Athabasca	99.30
Vicariate Apostolic of Mackenzie	27.70
Diocese of New Westminster	115.80
Diocese of Concordia	160.00
Diocese of Galveston	160.00
Vicariate Apostolic of Brownsville	30.00
Diocese of Santa Fé	400.00
Diocese of Oklahoma	320.00
Diocese of Natchitoches	240.00
Dominican Missions in Cuba	320.00
Capuchin Missions in Maranhao	400.00
Prefecture Apostolic of Northern Patagonia	50.00
Prefecture Apostolic of Southern Patagonia	70.00
Mission of Matto Grosso	200.00

OCEANICA.

Diocese of Port Augusta	$ 100.00
Maori Missions in the Dioceses of Wellington and Christchurch	1,000.00
Vicariate Apostolic of New English Guinea	490.00
Pref. Apos. of New Dutch Guinea	300.00
Mission of New German Guinea	1,860.00
Capuchin Missions in the Caroline Islands	1,120.00
Vicariate Apostolic of New Pomerania	1,680.00
Missions in the Marshall Islands	1,230.00
Vicariate Apostolic of the Gilbert and Ellice Islands	630.00
Vicariate Apostolic of Central Oceanica	1,200.00
Vicariate Apostolic of the Navigators Islands	1,200.00
Vicariate Apostolic of the Fiji Islands	1,200.00
Vicariate Apostolic of New Caledonia	2,400.00
Vicariate Apostolic of New Hebrides	2,400.00
Prefecture Apostolic of Northern Solomon Islands	1,200.00
Prefecture Apostolic of Southern Solomon Islands	1,200.00
House and Sanitarium of the Marist Fathers in Sydney	800.00
Vicariate Apostolic of the Sandwich Islands	640.00
Vicariate Apostolic of Mangareva and Tahiti	900.00

SUMS FORWARDED TO THE MISSIONS ACCORDING TO THE DONOR'S WISHES.

Europe	$ 5,206.63
Asia	42,391.49
Africa	18,767.53
America	6,846.79
Oceanica	8,913.69
Total allocations made to the Missions in 1906	$1,211,171.13

THE PROPAGATION OF THE FAITH

A NECESSARY AND EVER PRESENT GOOD WORK

When we present our yearly report to our readers we generally address a few words of encouragement to them. To-day we cannot do better than reprint an article on the great work of the Propagation of the Faith by the Rev. Father Suau, S. J. This article has already appeared in a Review directed by the Jesuit Fathers. But as it contains, in a small space, much that will interest our readers we do not hesitate to publish in the ANNALS the greater part of it. We ask our American Associates to peruse these pages in which they will find food for thought. Their sympathy will be enlisted to help fructify a work which is the glory and pride of the old countries of Europe.

Lately the usefulness of missions, from a humane point of view, is often questioned. Formerly the missionary was regarded as a pioneer of philanthrophy and civilization and also as a great helper to the conquerors. In consideration of his great usefulness he was pardoned his rôle of missionary messenger of the Gospel, preacher of the Word of God.

The conquerors knew, that with faith and love of God the missionary also introduced manufactures, instruction, hygiene, European culture and the love of his country. He also added many precious contributions to the sciences.

The different governments knew well that while protecting their missionaries they were helping their own cause and getting in return more than they gave. Therefore they protected the missionary and so augmented their own power and influence.

✣

In the sixteenth century Spain and Portugal had the honor of being propagators of the faith. And in the nineteenth century France held this rôle with such brilliancy that she was both the envy and the admiration of the other Catholic nations.

Happy those to whom fall the great vocation of going to the fore, of being the vanguard of Christianity—the soldiers of the Church. But

it is not given to all to be called to the great apostolate and it is only a small minority of Christians and even of priests who may exercise it. But all the priests and all the faithful can help the missionaries by supplying their wants and supporting their works. A donation for the missions should be inscribed in the budget of every Catholic family, and if an incitement to such charity were needed it would be found in the generosity of Protestant nations towards their missionary societies.

✣

At present the Catholics of Europe have so many calls upon them that they cannot do as much as they would like to do for the foreign missions. Charity begins at home.

The Catholics of France have so much to do at home for the schools, the churches and the priests that they have but little left wherewith to help the neophytes of India and Africa.

Penury which does not permit princely gifts does not prevent small offerings, which alone would not be of much help, but put together become quite large amounts. Is there really a Catholic family which cannot take part in this great work of the Propagation of the Faith? It only asks of its members a contribution of five cents a month, and to say daily one Our Father, one Hail Mary, and the Invocation, Saint Francis Xavier, pray for us. Five cents; it is hardly anything. But, only let twenty million Catholics each give five cents a month and the Society for the Propagation of the Faith will have yearly twelve million dollars to distribute to its missions.

✣

There is yet another way to help the missions which no impossibility, no poverty can prevent: it is prayer. It is not the eloquence, the energy, nor the zeal and ardor of the missionary which convert and save, it is the grace of God, and grace is obtained by prayer.

Missionaries themselves are often astonished at the extraordinary conversions they meet with; but they know that Our Heavenly Father hears the simplest prayer addressed to Him and in answer to it showers upon the ignorant heathen wonders of grace.

✣

THE SOCIETIES OF CATHOLIC MISSIONARIES

The Capuchin Fathers are also children of the Seraphic Patriarch and like the Friars Minor, whose works we described in our last issue, are heroic soldiers and pioneers of the Word of God among heathens and infidels.

XIV.

MISSIONS OF THE CAPUCHIN FATHERS

In the last number of the Annals a complete, instructive and most interesting account of the missions founded by the Friars Minor in the five parts of the globe was given.

The Capuchin Fathers have likewise carried the true faith to the old and new world and even to the archipelagos of the Pacific Ocean.

I.—Europe.

In Europe they serve or officiate in one Vicariate and two Prefectures Apostolic. The former is situated in the most rugged places in the Swiss Mountains. The later includes the half of Bulgaria and the whole of Eastern Roumelia.

1. Rhætia. This mission comprises a part of the Grisons Canton on the confines of the Tyrol, Lombardy, and the Tessin. It is nearly three hundred years since it was founded and it is very proud to count among its first missionaries Saint Fidèle, of Sigmaringen. The Prefect Apostolic resides at Tiefenkastell. He has under his jurisdiction twenty-four missionaries who officiate in fifty churches or chapels.

2. Mesaucine and Calance. This second mission is also in the Grisons. It is less important than Rhætia, having only ten missionaries, twenty-two churches and eighteen schools.

3. Sophia and Philipopolis.

Since the year 1360 the sons of Saint Francis preach the Gospel in the very heart of the Balkan Peninsula where they founded the Bulgarian Mission.

It would be too long to tell all the hindrances, all the obstacles that were put in their way, and the many persecutions they underwent during more than five hundred years at the hands of the cruel followers of Mohammed. During the last hundred years they have met with more toleration. They minister to between 15,000 or 16,000 faithful in a population of 1,800,000. The Capuchin Fathers have 40 churches, 1 seminary, 4 colleges, 14 schools, and 2 hospitals.

STATUE OF ST. FRANCIS IN ASSISI.

The residence of the Vicar Apostolic is at Philipopolis. The other Catholic stations are Sophia, Burghas, Yamboly, and Baltagra.

The present head of the mission is a Dalmatian Capuchin, Mgr. Robert Mennini, born in Spalatro in 1837. He was made Bishop of Metellopolis in 1880 and titulary Archbishop of Gangra in 1885. Under his jurisdiction are 24 missionaries, all, like himself, sons of Saint Francis, and 33 native priests.

4. Candia.

It is several centuries since the Capuchin Fathers arrived in this celebrated island, which had the honor of receiving its first Bishop (Titus) from the hands of St. Paul. There, as in Bulgaria, the missionaries have suffered from Mohammedan tyranny, even cruelty. The four principal parishes are Canea, Candia, Retimo, and Sitia.

II.—ASIA.

Five important missions of India are evangelized by the Capuchin Fathers. They are Agra, Allahabad, Lahore, the Radjpootana, and Bettiah.

1. The Archdiocese of Agra.

In the year 1784 the Pope separated the northern parts of Hindustan from the Vicariate Apostolic of Mongolia, administered by the Discalced Carmelites, and added them to the Prefecture Apostolic of Tibet, evangelized by the Capuchin Fathers.

The missions thus united lasted about sixty years. By a first dis-

THE CITY OF ASSISI.

memberment, in 1845, was formed the Vicariate of Patua, and by a second dismemberment Lower and Central Tibet constituted the Vicariate Apostolic of Lassa. Of what remained, and the great plain between the Indus and the Nerbaddah, was formed the Vicariate Apostolic of Agra.

By two decrees Pope Leo XIII divided this large territory.

In 1886 the Pendjab and in 1892 the Radjpootana were separated from it. When the Ecclesiastical Hierarchy was established in India (September 1, 1886), the Vicariate of Agra was raised to the dignity of an Archbishopric. It has as suffragans Allahabad and Lahore. Since 1898 Mgr. Charles Joseph Gentili, born in Bertinoro (Province of Ravenna), 1840, is Archbishop of Agra. The boundaries of this

great diocese are: north, the River Sutleje; northeast, the Nepaul and the Himalaya; east, the Oude; south, the Diocese of Nagpore; on the west, the Radjpootana.

All this territory, with its 25,000,000 inhabitants, is more or less a dependency of Great Britain.

The principal centers of population and of mission work are Agra (200,000 inhabitants), Delhi (210,000), Bareli (120,000), Meerut (118,000), Gwalior, Mussoorie, Simla.

The language of the country is Hindustanic. The Europeans speak English.

The climate is extremely warm, except in the mountains, where even in the height of summer the temperature is cool and salubrious.

On the slopes of the Himalaya the English have established many sanatoria. The best known is Simla.

The rainy season begins about the middle of June and lasts till the end of September. The rest of the year is the dry season, during which hardly any rain falls.

The reigning sicknesses are cholera, chills and fever (swamp fever), and leprosy.

2. Diocese of Allahabad.

In the year 1845 this mission was quite independent. Its limits had been changed many times. Sometimes to its advantage, sometimes to its disadvantage. At present it includes Behar, Bundelkund, Oude, and a great portion of the northwestern provinces. Its population is about 38,000,000 souls. The celebrated capitals in the heart of India are, nearly all, in this diocese: Lucknow (300,000 inhabitants), Benares, the holy city of Hindooism (220,000), Cawnpore (200,000), Allahabad (180,000).

Allahabad, being a more important town than Patna, was chosen as espiscopal residence when the mission became a diocese.

The present Bishop is Mgr. Petronius Francis Gramigna, born at Castel Bolognese, in the Diocese of Imola, in 1842, made Bishop of Allahabad August 25, 1904.

3. The Diocese of Lahore.

The limits of this diocese are about the same as those of the Pendjab (Five Rivers) which comprises the northwest of India. The number of inhabitants in this vast region is from 13,000,000 to 14,000,000 pagans, or Musulmen. Some of them are British subjects, others are subjects of the native kings.

The principal mission stations are Lahore (120,000 inhabitants),

Amritsar (160,000), Mooltan, Ferozepore, Dalhousie, and Sealkot. The Bishop of Lahore is a Belgian Capuchin, Mgr. Anthony Eestermans, born in Meerle (Archdiocese of Malines) in 1858, consecrated Bishop of Lahore, April 11, 1905.

4. The Prefecture Apostolic of Radjpootana.

Formerly the territory of Radjpootana was part of the Archdiocese of Agra. The languages spoken are Hindoustanee and Ourdou, but each tribe has its own particular dialect.

The climate is torrid. The population, estimated at about 14,000,-

ST. FRANCIS OF ASSISI PRAYING.

000, is often victim of cholera and fever. The first Prefect Apostolic, the Rev. Father Bertrand Dangeul, resided at Mhow (or Mhaô) in the Principality of Holkar. But the more important town of Ajmere, with its 80,000 inhabitants, soon became the center of the mission. The other stations are Jeypore (150,000 inhabitants), Mariapoura, Nusserabad, Neemuch, Thandla, Rutlam, Indore, Oudeypour, Jodpore (70,000 inhabitants), Bikanir (60,000 inhabitants).

In February, 1903, the Rev. Father Fortunat, of Tours, was put at the head of this mission which, at present, only numbers about 3200 neophytes.

5. Prefecture Apostolic of Bettiah.

About at the time that Radjpootana was separated from the Archdiocese of Agra the districts of the Himalaya were taken from the Diocese of Allahabad.

They were organized by the Holy See into an independent Prefecture Apostolic in 1892 and took the name of Bettiah. The following year the Kingdom of Nepal was added to this Prefecture, thus its territory was nearly doubled.

It comprises a population of about 13,000,000 souls.

The evangelization of this vast territory has been confided by the Propaganda to the Capuchin Fathers of Northern Tyrol. Thanks to their zeal many Catholic centers have been organized. Chapels have been erected in about twenty towns, principally at Rampour, Chakni, Chouri, Darbanga, Ramnagar, and Dossaia.

The Rev. Father Hilarion, born at Abtei in 1853, who was the first Prefect Apostolic of Bettiah, has been in charge of this Himalayan mission about fourteen years.

6. Missions of the Black Sea, Mesopotamia and Syria.

On the banks of the Black Sea, in Georgia, and Mingrelia. The sons of Saint Francis showered the benefits of charity and instruction on the populations of the Caucasus for nearly two hundred years, from 1661-1844. The 1st of January, 1845, they were violently chased, by Cossacks, from their monasteries in Tiflis, Gori, and Koutais. They took refuge with their brethren in Trebizond.

Founded in 1651 by French Capuchins the mission of Trebizond still exists. In the mountainous regions of Upper Mesopotamia and in Armenia the Capuchin Fathers have founded flourishing stations with churches, schools, and hospitals. At Mardin, Diarbekir, Orfa (The Ur of Chaldia), Mezere, Malatia, and at Karpout.

The Capuchin Fathers have been in Syria since 1627. Their chief residences are Antioch, Beyrouth, and Mersina.

7. Vicariate Apostolic of Arabia.

Of the great Arabian peninsula only two places are at present occupied by Catholic priests, Aden and Hodeidah. For a long time Aden was the only one. In its early stages, from 1839-1851, it was a dependence of the Vicariate Apostolic of Egypt, later on of that of Gallas, 1851-1854. Then it was placed under the Vicariate Apostolic of Bombay, administered by the Capuchin Fathers. In 1859 the Capuchin Fathers were relieved

of this mission and for fifteen years Aden was an independent Prefecture Apostolic. In 1875 it was again placed under the jurisdiction of the Vicariate of Gallas. In 1888 it recovered its autonomy and was made a Vicariate Apostolic. In 1889 this immense peninsula of Arabia, the birthplace of Islamism, was placed under the jurisdiction of Aden with the title of Vicariate Apostolic of Arabia. Mgr. Aloysius Lasserre, coadjutor to the Vicar Apostolic of Gallas, became its first bishop. During thirteen years he governed this difficult mission. Bishop Bernardin Thomas Clark, born in London, 1856, succeeded him in 1902.

III.—AFRICA.

All the African territory opposite Aden, the English Somaliland, is a dependency of the Vicariate Apostolic of Arabia. In 1892 the sons of Saint Francis landed on this rugged, desolate, wild coast inhabited by a people wilder still. The greatest failure was predicted for their heroic enterprise, but instead of failure they had many consolations, many conversions.

Several Catholic stations have grown up in these East African deserts, the principal of which is Berbera. There are eight missionaries engaged in the two sections of the Vicariate of Arabia. They have 4 churches and 6 schools. Their flock numbers about 1140 souls in a population estimated at about 350,000.

1. The Vicariate Apostolic of Gallas.

The first missionaries of Gallas were Italian Capuchin Fathers. The first Bishop of Gallas was Mgr. William Massaia, who labored thirty-four years in this field of honor. He received the Cardinal's hat in 1881 and died at Naples, 1889.

In 1863, French Capuchins took charge of this mission, which they still care for. Mgr. Taurin Cahagne and Mgr. André Jarosseau have successively taken the place of the celebrated and holy founder of this very difficult mission, which counts to-day 18,000 neophytes cared for by 26 European and 8 native priests. They have 17 churches, 2 seminaries, 18 schools, and 1 hospital. It looks as though the Vicariate of Gallas had in its jurisdiction all the Eastern Africans belonging to the race of Galla: "the most beautiful in Africa" according to the explorer Rochet d'Hericourt.

In reality its limits are: in the west, the thirty-third degree (Paris meridian); north, the Blue Nile, the Aouache, and the frontier of the French colony Djibouti; east, the English and Italian Somalilands;

south, the River Djouba, Omo and the Vicariate Apostolic of the Upper Nile. Thus limited the mission has no jurisdiction over numerous tribes of Galla descent. But it has jurisdiction over territories populated by Ethiopians or negroes such as Kaffa, Hara, French Somali and Adali. In all over a territory with 8,000,000 inhabitants. The principal posts of the mission are Harar, residence of the Vicar Apostolic, Djibouti, and Kaffa. This latter post was lately subjected to a violent persecution.

2. The Prefecture Apostolic of Erythrea.

This Prefecture Apostolic includes all the territory, both continental and insular, which composes the Italian colony of the same name. It was made a prefecture by the Congregation of the Propaganda and given into the care of Italian Capuchins September 15, 1894. This large mission is administered, since about twelve years, by the Rev. Father Michael de Carbonara, under whose government it has developed greatly. In a population of 300,000, 15,000 are Catholics. The missionaries number: 14 Italian Capuchin Fathers, 39 native priests, 23 European nuns, and 18 native nuns. They are divided among the forty principal stations, all of which have churches or chapels. There are two seminaries for the preparation of those who aspire to the priesthood.

Diocese of Port Victoria.

This archipelago was formerly a part of the Diocese of Port Louis (Mauritius Island). In 1852 it was made a Prefecture Apostolic and the Rev. Father Jerome de Paglietta was placed at its head.

In 1863 the Capuchin Fathers of the Province of Savoy took charge of the mission. Under their care our holy religion made such rapid progress that the Prefecture was raised to a Vicariate Apostolic in 1880. Twelve years later, July 14, 1892, the Vicariate Apostolic of the Seychelles became the Diocese of Port Victoria (Mahé), now the principal center of the archipelago.

Three groups of islands form the diocese, the Seychelles, the Amirantes, the Agolega and Cœtivy isles. They have a population of 20,000 souls. Mgr. Mark Hudrisier, born at Faverges, Diocese of Annecy), in 1848, administers this island mission these last sixteen years.

IV.—AMERICA.

In Canada the Capuchin Fathers perform parochial duty in many parishes of the dioceses both of Ottowa and Rimouski.

In the United States they are employed as auxiliary priests in many dioceses.

In Brazil they have established important residences in Rio de Janeiro, Bahia, and Pernambuco. They have also given their care to the Indians who inhabit the inland forests. There are about 20,000 faithful among these wild populations.

In Chili the Fathers have a flourishing mission in Araucania (Provinces of Arauco, Valdivia, and Llanquihue). Of a population of 65,000 souls there are 35,000 neophytes. They have 25 churches, 1 college, and 7 schools.

V.—OCEANICA.

When, in 1886, Germany and Spain disputed over the possession of the Caroline Islands and asked the Sovereign Pontiff Leo XIII to be the arbiter of their dispute he decided in favor of Spain, thus it was to the care of Spanish Capuchins that the administration of the islands was given.

The population of the Caroline Islands is estimated at about 42,500, of which only 2500 profess the Catholic faith. The mission is divided into two parts. The chief seat of the eastern group of islands is Ponape, that of the western group, Yap. Each division has its own superior. Ten Fathers and about 15 brothers share the works of the mission between them. They have already been able to build 11 churches and 8 schools. The agency for these missions is in Manila, Philippine Islands.

MISSIONS IN AFRICA

PREFECTURE APOSTOLIC OF THE LOWER NIGER

This Prefecture has been in existence about seventeen years. Ten missionaries of the congregation of the Holy Ghost scatter the seeds of the Gospel among a population of three million idolaters, in this barbarous region of Western Africa. They have established many centers of Catholic life in different parts of the vast territory intrusted to their care by the Holy See. The principal centers are Onitcha, Angouleri, Nsule and Old Calabar. A letter from this latter place, will, I think, interest our readers.

The Beginnings of the Old Calabar Mission

BY THE REV. FATHER LÉNA, C. S. SP.

Among the African missions one of the youngest and at the same time one of the most promising is that of Calabar, on the Gulf of Guinéa. The dense population of this part of the coast aspire to the enjoyment of Christian civilization, and the English Government, be it said to its praise, is quite willing to help and protect that which serves the good of the country. Catholic missionaries are asked for on all sides. We hope our dear readers will help us by their prayers and their alms. Some consoling details of this mission of Calabar will interest us. They show that the prayers and the alms of the members of the Society of the Propagation of the Faith have borne abundant fruit.

✣

The Town of Calabar.

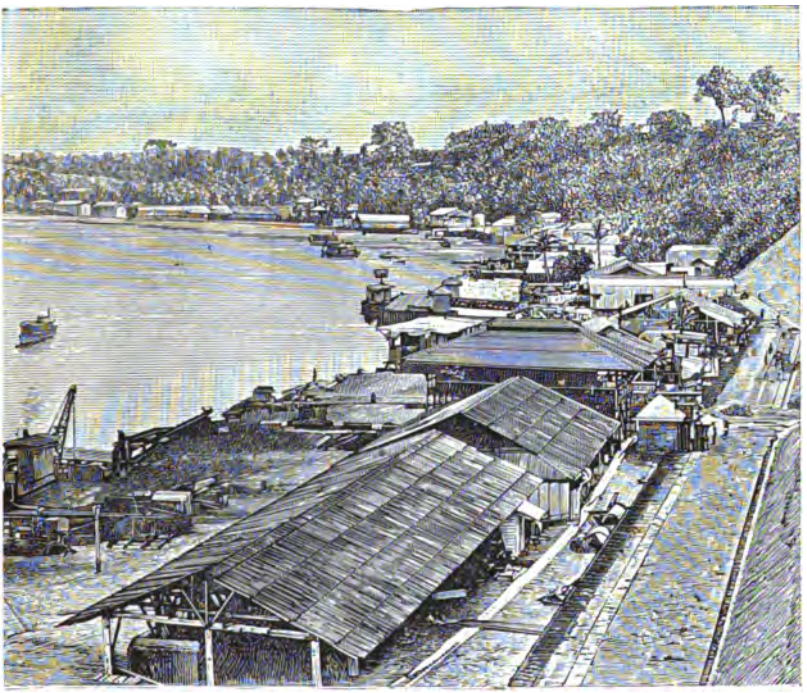
Until lately Calabar was the capital of Southern Nigeria. It is a commercial town with a population of about 30,000 souls. The slave trade, which was carried on very extensively, has been replaced by a brisk trade in palm oil, India rubber, cocoa, coffee, ebony, mahogany, etc. Its situation near the sea gives it great importance. It is visited twice a month by the large steamers of the western coast service and weekly many merchant vessels disembark European merchandise and embark the products of the country.

✣

Foundation of a Catholic Mission.

Notwithstanding the importance of Calabar, Catholic missionaries hesitated long before they went there.

Scotch Presbyterians were settled in Calabar since 1848. They were both numerous and rich. They had two important residences, three schools, workshops, and a beautiful church. It looked as though such a fine tree would defy any other plant to grow in its shade.



LANDING AT OLD CALABAR.

In 1903 Rev. Father Lejeune, Prefect Apostolic, sent Father Xavier Lichtenberger to collect alms. With the results he decided to attack the stronghold of Protestantism. His confidence in Divine Providence has been largely rewarded.

In February, 1903, he landed in Calabar to found a mission. To-day we have a chapel, school, a house for the Fathers and brothers, and one for the sisters. And then again we have been able to build two chapel schools in nearby stations. Many dying have received holy

baptisms. More than four hundred Catholics practice our holy religion. A thousand catechumens are preparing to receive the great grace of baptism, and four hundred and fifty children frequent our schools.

✣

Gratifying Results of the Mission.

The influence of the Presbyterians on the parents of children confided to us, their attacks against us in their paper, and many other means which they employed to make us suspected by and odious to the Europeans and natives of the colony have not prevented our work growing and prospering. The successes obtained, at the official examinations, by our pupils soon made the Catholic mission respected. And the zeal of the missionaries in nursing the sick, helping the dying and visiting the prisoners soon made them loved by the negroes. They are a simple people but they know by such signs how to distinguish Catholicism from heresy. Such good results so rapidly obtained, in that part of Africa where Protestant error had been cast widespread seem to show that a breath of grace is blowing the Efik tribe towards Catholicism. None of the dying near whom we could be (unfortunately the missionary cannot be everywhere) passed away without baptism. The constant calls we receive from the principal centers prove the successes we have obtained.

Appeal of the Natives to the Missionaries.

We were only two priests in the mission, so what with the buildings, the many school children, the catechism classes for adults, all our time was taken up and we were not able to absent ourselves for any length of time.

The members of the Efik tribe are commercial, they travel, and when they come to the capital they want to know and see everything. I was struck by the assiduous assistance of one of these merchants at our services on Sundays and at the catechism classes during the week. He seemed to be much interested in what he learned and asked many questions.

One day without a word of warning he disappeared. I felt disappointed, but not astonished. I had known of many others who had acted in the same way. You can imagine my surprise when Eyo appeared at the mission with twelve young men.

"Father," said he to me without any preamble, "I want you to see my village, so I came to fetch you. I have a canoe for you and these young men will paddle it." "I am quite willing to go with you," I answered, "I'll take my illustrated catechism, some medicines and accompany you."

✣

Chief Eyo and Father Léna.

The village in question is opposite Calabar on the other bank of the river, which at that point is about twelve miles wide. After winding in and out between a number of mangrove islands and crossing many creeks I landed at Akaia.

Eyo led me to a large barn covered with galvanized sheet iron, which is a luxury for native dwellings, and said to me:

"Father, this house was a house of idols. When I returned from Calabar I met the chiefs. I told them all I had heard you say at the catechisms, and I had all our idols thrown into the river. As you see not one remains. We give you this house for a school like the one you have at Calabar, that you may do the work of God here. It is so beautiful to see our children, in red and white, near the altar and to hear them singing the praises of God."

✣

Gathering Round the Missionary.

During this time the chiefs, the old men, the old women, the young people, and the little children were all assembled. There was a grand consultation, at the end of which it was decided that the next morning, to the sound of the tam-tam, all the children should come to school and that in the evening all the sick people should come to see me. That evening I gave good medicines to those who were really ill and made believe to physic those who were only pretending. Among the former were two poor babes who looked as though they had not long to live. They were baptized and have died since.

✣

The First Lesson.

The next morning long before the sound of the tam-tam, even before the break of day, the children were all assembled in front of the school house. They were three times more numerous than the barn could contain, so it was necessary to make a choice. The married people and the young children were eliminated, even then there remained about a hundred pupils, divided into three groups, according to their height. Thus the first school was opened. No benches, no reading cards. Nevertheless we had to begin. The two first lessons were catechism lessons, because ready-made school material does not spring from the ground.

As the pupils all seemed to like the school and the lessons I told Eyo to take the direction of it and to teach what he himself had learned while I would return to Calabar and try to find a catechist, some

benches and reading cards. Since then the school has prospered. The result of the examinations has been very good and about a hundred catechumens from Akaia will soon be baptized. But that is not all.

✣

Young Children Saved from a Cruel Death.

One day between two visits to his village Eyo arrived at the mission. He looked sad and had with him a woman who carried two young children in her arms.

"Father, listen," said he, "I was awakened suddenly during the night, something told me to go to the house of this woman. I went, and arrived just in time to save these two little ones and their mother. According to the ancient customs of our tribe twins are always put to death and the mother driven away, because after this double birth she is considered as nothing better than an animal. I told the father of these little ones that it was wicked to kill them, and in spite of him I took them and their mother and brought them to you. Will you keep them at the mission?"

The sisters were only too glad to take care of the babes and their mother. The two little ones, who were destined to become the prey of the leopard or the ants, are now two dear little Christians very glad to be alive. We had already met some poor little ones exposed in the forests and had only been able to baptize them. Eyo was the first negro to think of bringing the children to us. Now others are following his example. But again that is not all.

✣

Other Appeals to the Missionaries.

Akaia borders on the tribe of Ibibio. From the towns Nsia and Eket the people come to the markets. Here we have neither postoffices nor telegraph messages, but the people have tongues, and they talk. The Ibibios learned all the news, and this tribe, which according to Europeans is not even worth hanging, was touched. Four hundred of them in their frail canoes came to Calabar to demand missionaries of the government. They also came to the mission and frightened the children by their wild, savage looks, for they are seldom seen without their cutlasses.

To us they said: "We are disgusted with our robberies and plunderings; we are tired of being savages and of seeing the soldiers come, every year, to punish us for our crimes and misdeeds. We want mis-

sionaries. Come to us. Our chiefs will give you the land you may choose, and you may cut the wood in the forests to build your houses with. When will you come?" Helas! We are not there yet. Will we be there before the Protestants, who are more numerous and richer than we are?

✣

NIGER—OLD CALABAR.

The harvest is ripe; it trembles and waves to the breath of grace. When will the harvesters come to gather the sheaves into the Master's barn. Christians and generous souls, help us with your prayers, with your alms. We will harvest for you. We will sink under the heat of the day for you. But help us!

MISSIONS IN EUROPE

GOLDEN JUBILEE OF A MISSION IN DENMARK

A few months since the Sisters of St. Joseph of Chambery celebrated the 50th anniversary of their arrival in Denmark. Not only Catholics, but members of the various denominations who have had occasion to know them and appreciate their devotion and labors in schools and hospitals, participated in their rejoicings. Father Desnos, their chaplain, has sent us the following account of the celebration:

LETTER OF FATHER DESNOS,

Chaplain of the Sisters of St. Joseph.

On the morning of the beautiful feast of Pentecost, May 11, 1856, four Sisters of St. Joseph arrived in Copenhagen to devote themselves to the Catholic education of youth and the care of the sick.

As in many other instances an insignificant circumstance proved the instrument of Providence in bringing the Sisters to so distant a country.

A young Danish woman, a recent convert to the Catholic religion, was employed as governess in the home of the Marquis de Costa, ambassador of the King of Sardinia to the court of Denmark, and accompanied the family upon their return to Savoy. There she learned to know the Sisters of St. Joseph; seeing their devotion and piety, she conceived the desire of having them established in her native country, and communicated with the most influential Catholics and priests of Copenhagen to effect that purpose. A petition, signed by the vicar apostolic, Bishop Beckmann, was addressed to His Em. Cardinal Billet, who gave his consent to the departure of the Sisters.

✣

Their material resources were small, but their courage rose high to brave the difficulties of the situation.

Not knowing the Danish language, they could not place themselves in immediate relations with the people. This, however, was not their greatest trial; the help upon which they had relied was not forth-

coming; and therefore they were obliged to struggle against abject misery and took refuge in a damp cave close by a cemetery. Even for this poor lodging they had to pay rent, a great burden. The greatest poverty prevailed in the unhealthy abode, which their gay spirits designated as oratory, community room, refectory, and parlor. More than one Catholic ambassador to His Majesty visiting the nuns in this retreat was forced to content himself with a rude packing case for a chair.

ST. ANNE'S MISSION AT LUNDBY, DENMARK.

Without losing a moment they commenced to work for their daily bread. The meager sums which they received for their sewing and artificial flowers served to suply only the strictest necessities. Less generous souls would have flinched under so great a weight of tribulation; the more readily as some of their counselors, guided by too human a prudence advised them to return to their own country. However, they remained. Providence watching over them more than once came to their assistance in the most unforeseen way.

One day a Protestant, who felt the deepest sympathy for the Catholic religion, came to see them, and begged them to sell him one of the flowers they had made; without revealing his name he paid fifty dalers

for the article. This sum of money seemed a fortune to them at the time.

Upon another occasion the Sisters received a basket of bread which they had not ordered. Thinking it was a mistake on the part of the baker they returned it at once, but it was as quickly sent back to them, as a gift of a new benefactress, the Countess de Holstein-Lederborg. At the time she was not a Catholic; she became a convert shortly afterwards.

One of their greatest privations was not to be allowed to wear the habit of their order. It was not until six months after their arrival that the permission was given by ecclesiastical superiors.

The first Sunday they attended Mass at the Church of Saint Anschaire in their religious garb they were followed by a crowd of the curious for whom the sight was an event in their lives; upon leaving the church, however, they were escorted by a number of Catholic ambassadors, who went with them as far as their house and congratulated them upon their courage. In Copenhagen, as everyhere else, their habit has been always respected, and it certainly contributed much to their being better known.

The poor were the first to appeal to them. One day an acrobat brought them his child, whose joints had been dislocated in training him for his art. Later on, an English woman asked them to teach her three children, so a new field of action as educators was prepared for them. In a short time they opened a school, attended mostly by children of foreigners. This institution, fortunately, enabled them to leave their uncertain and damp abode, which they abandoned for a few modest rooms in the neighborhood of the Church of St. Anschaire.

One of the sweetest consolations which God sent them was the gift of a religious vocation to some few favored souls among the young Danish women. Once well-trained these young women were a valuable help in conducting the school, which soon numbered twenty pupils, besides six orphans, who were instructed and boarded free of charge. The Sisters were only too happy to share their little with those even poorer than themselves.

In 1858 they were obliged to find larger quarters for their school, which entailed fresh expenditures. Resources were not so long in materializing this time.

Baroness Lövenskjold obtained some help for them from the Empress of Austria, whilst Sister Anne Therese left for France, where she collected some funds, and the superioress-general obtained a yearly allowance from the Society for the Propagation of the Faith.

They were now in a position to buy a house in Toldbodvej; and two years later their heart's desire was realized: the Blessed Sacrament could be kept in their modest little chapel.

From this time on their work developed with extraordinary rapidity and they enjoyed the valuable patronage of two eminent prelates, Bishop Grüder and Bishop von Euch.

In 1866, they went to Fredericia to open a school, and there, too, quickly made friends, even among the Protestants, who appreciated their goodness and conscientiousness in the performance of duty. Their school made rapid progress. In the year 1866, likewise, several young Germans were received into the order and proved pious, ready, and in-

MISSION AT ODENSE, DENMARK.

defatigable workers. Thanks to them and several French and Danish Sisters it was possible to open Catholic schools in Randers, 1868; Odense, 1871, and Aarhus, 1875.

In 1868 there were so many Sisters that the superioress-general considered it opportune to create a province of the Danish communities under the direction of a mother provincial with a novitiate as the constitution of the order prescribes. Mother Mary of Jesus was appointed to fill this important position.

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Notwithstanding the development of their schools, the Sisters did not forget their mission of caring for the sick. In 1870, they bought a lot then outside of the city limits, and laid the foundation of the present hospital of St. Joseph of Nörrebro. Sister Mary of Jesus

had received a legacy of $2400 from one of her uncles, and this money partly paid for the ground, but the treasury was empty. It was only three years later that building could be begun. In the meantime the Sisters traveled in Denmark, Germany, France, and Belgium to find generous hearts disposed to help them. Their appeal was heard and, in 1874, the first section of the hospital was ready to receive patients.

During the first years the Sisters again suffered privations of all kinds. Rev. Mother Placide, superioress of the hospital, understood how to encourage her Sisters with her usual good humor and habitual cheerfulness. Of an ascetic nature, she contented herself with very little; her own room was a miserable little hole in the cellar next to the kitchen, hardly large enough to hold a bed, a chair, and a small table. Her co-laborers supported her bravely; more than once the Sisters were surprised at her doing work more fit the strength of able-bodied men.

The hospital becoming too small to accommodate the sick that applied for admission, the necessity of building an addition arose. In 1883 the illustrious Bishop Mermillod of Geneva, laid the corner-stone of the new structure. The building was made possible chiefly by the assistance of a noble benefactress who continued a devoted friend to the Sisters for the rest of her life. I speak of Mrs. Polly Berling. The Sisters will never forget her.

In 1884 Bishop von Euch, vicar apostolic since the year previous, counseled the Sisters to establish themselves in Fredericksberg, where they opened two schools. These developed quickly and now have an attendance of 225 children. An orphan asylum is attached to one of them.

In 1885 the second Catholic hospital in Denmark was built in Fredericia. Besides the patients, the Sisters care for the sick of the neighborhood in their own homes.

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We now come to the year 1900. In spite of the addition built in 1883 the hospital in Copenhagen again became too small and a decided enlargement was planned.

On May 21, 1900, the corner-stone of this latest addition was laid. The new hospital is equipped with all modern improvements, and a church has been erected in the centre of the court for the service of inmates as a testimony of gratitude to Him who has blessed the work of His faithful servants with so many gifts and graces. The hospital has 400 beds and, nevertheless, many sick are turned away for want of room.

In 1901 the Sisters built a hospital in Horsens and another in Odense; in 1902, one in Randers and a clinique in Aalborg; and in 1893, a hospital in Esbjerg. Next year they will build a hospital with 85 beds to take the place of the clinique in Aarhus.

For the past fifteen years the Sisters have conducted two schools numbering 72 pupils, in Ordrup. Two new schools have recently been opened; the one in Aalborg, the other in Vejle.

The Sisters have extended their work into Iceland, where the school attended by the children of the best families of Reykjavik offers fine promise for the future. The hospital of the city has 40 beds, and the people manifest their good-will and gratitude upon every occasion.

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The question arises, how have the Sisters been able to do so much in so short a time?

In the first place their Heavenly Father, seeing in them self-sacrificing and obedient souls, has blessed their labors and efforts with success. By this prosperity God has deigned to recompense them for their charity toward their neighbor, for nearly all their schools are free. It is the same with their hospitals; they care for the sick with equal disinterestedness. As Bishop von Euch recently remarked, "The poor are always sure of getting help from them."

Recognition is also due to the intelligent provincial superioress upon whom all the responsibilities rested and who has so bravely directed the progress of the congregation. The secret of their strength and their courage lies in their unswerving confidence in the goodness of God.

A vigorous economy has been the groundwork of the Sisters' success. It is as Bishop Grüder once expressed in significant words written by him in their account books: "I admire, but I do not understand."

SUPPLEMENT

TO THE

AMERICAN EDITION

OF THE

Annals of the Propagation of the Faith

THE NAVAJO INDIANS OF ARIZONA

By Father Leopold, O. F. M.

In the northeast corner of Arizona, just south of the Navajo Reservation line, about three miles west of the boundary line between New Mexico and Arizona, and about twenty-seven miles slightly northwest of Gallup, N. M., the nearest railway station, is a fertile valley, which the Navajo Indians call Tsohotso, the Large Meadow, and which the early Spanish explorers named Cienega Amarilla, the Yellow Swamp.

There are several good perennial springs in this valley, which indicate an abundance of underground water, and in wet seasons portions of it are almost marsh and swamp. Towards the end of summer all parts of the valley not cultivated are covered with a dense growth of *gymnolomia multiflora,* the bright, golden yellow blossoms of which are very profuse; they probably suggested to the Spaniards the name of Yellow Swamp.

In the year 1891 the late lamented Very Rev. J. A. Stephan, Director of the Bureau for Catholic Indian Missions, at Washington, D. C., came to this section of Arizona with the intention of locating a site for a mission and school for Navajo Indian children. However, negotiations were suspended until 1896, when Mgr. Stephan again visited that part of the territory and purchased a ranch and 200 acres of land in the above named valley for missionary and educational pur-

poses. The funds for this purchase, $3000, were generously supplied by Rev. Mother Katharine Drexel, foundress of the Sisters of the Blessed Sacrament, who besides the three customary religious vows take a fourth, namely, that of devoting their life-work to the instruction of the neglected black and red races.

After securing a site for a mission, the next difficulty was to get missionaries to take charge of it. First the Jesuits, then the Franciscans of the St. Louis Province were appealed to. It was subsequently offered to secular priests, one of whom was Rev. Antonio Jouvenceau,

NEW MISSION HOUSE AND CHAPEL AT ST. MICHAEL'S, ARIZONA.

who had spent many years in the Indian and Mexican missions of New Mexico and Arizona.

Finally, on September 3, 1897, Mgr. Stephan, through the courtesy of Rev. Godfrey Schilling, O. F. M., applied by letter to the Very Rev. Raphael Hesse, O. F. M., Provincial of the Cincinnati Province, asking him to send some Fathers to take charge of the missions. On October 12 he personally paid a visit to the Rev. Fr. Provincial, regarding this matter, and on the very next day, October 13, 1897, a conference of the provincial councilors was held and the mission definitely accepted.

During the month of March, 1898, Rev. Mother Katharine came to Cincinnati to see the Very Rev. Fr. Provincial, and to arrange with him

some details regarding the acceptance of the mission. On the following July 26 the chapter conference, held at Mt. Airy, Ohio, appointed Rev. Juvenal Schnorbus, O. F. M., Superior of Saint Michael's Mission, with Rev. Anselm Weber, O. F. M., as assistant, and Ven. Bro. Placidus Buerger, O. F. M., as lay-brother.

But as the buildings that were on the place had first to be remodeled and needed repairs, the missionaries could not leave Cincinnati until October 3. They arrived at the mission on the 7th and said

NAVAJO PUPILS AT ST. MICHAEL'S INDIAN SCHOOL.

Mass for the first time at Saint Michael's on the 11th. Here they found themselves in the midst of a tribe of pagan Indians, said to number some 20,000 souls, and to inhabit a tract of land of about 25,000 square miles.

These Indians spoke no other than their own language, very few understanding enough English or Spanish words to make themselves understood, or to understand what was said to them. The first task of the missionaries, therefore, was to acquire some knowledge of the very difficult language of the Indians, and to reduce it to writing, which was no easy undertaking, as they had nothing whereby to be guided, nothing to rely on but the words of the Indians, and their own as-

siduous study and diligent comparing and grouping of words and expressions.

Thus, with the help of a few good interpreters, they succeeded in rendering into Navajo a short catechism, some prayers, and a part of the Bible History. Besides, they gathered a copious vocabulary, a long list of verbs and their conjugation, and a number of grammatical rules. They gave instructions to a small number of Indian boys, sent five of them to St. Katharine's Industrial School at Santa Fé, in 1900, baptized a number of sick children and visited the Navajos of the neighborhood, trying to awaken their interest in our holy faith.

On July 14, 1900, the Very Rev. Dennis Schuler, O. F. M., Visitator General, stopped at Saint Michael's for a few days. He was very interested in the work and personally visited some Indian families of the vicinity. In the chapter, which was held on September 27 following, at which the Very Rev. Dennis Schuler presided, Rev. Juvenal Schnorbus, O. F. M., was transferred to Cincinnati, Rev. Anselm Weber, O. F. M., who was at the time in California in the interest of his health was appointed Superior, and the Rev. Frs. Leopold Ostermann and Berard Haile his assistants.

On October 31 of the same year, 1900, Mother Katharine, accompanied by her cousin, Miss Josephine Drexel, of New York, and by Mother M. Evangelist, Superioress of St. Katharine's, Santa Fé, paid her first visit to Saint Michael's Mission. At the invitation of the reverend missionaries, about twenty chiefs or headmen of the Navajo tribe met at the mission on November 2, to hold a council with the Rev. Mother, concerning a school to be built for the instruction and education of their children. After a series of speeches, in which some displayed no mean rhetorical talents, and after a long list of questions, relating to the nature of the school, the methods of instruction, and the advantages of education, most of them consented to sending their children, and promised to try to induce others to do the same. The Rev. Mother regretted very much that the limited number of sisters made it necessary to postpone the building for some time yet, but promised them that the building would be begun in the fall of the following year, so that the school could be opened in 1902.

On May 1, 1901, Mother Katharine purchased the ranches of Mr. Samuel E. Day and Mr. John Wyant, which were contiguous to the mission land, for $4000, so that the mission land now amounted to 440 acres, of which, however, hardly one-half is fit for agricultural purposes.

When Mother Katharine again visited Saint Michael's, on November 1, 1901, with plans for the new school, she there met with three contractors who looked over the plans carefully and handed in their bids. So far everything seemed favorable for a timely fulfilment of the promise. But when Mother Katharine returned East her attention was drawn to the fact that she did not yet possess a clear title to the lands, and she was advised by prudent and experienced men not to risk putting up so expensive a building on a piece of land before she had a full and clear title to it.

INDIAN SCHOOL AT ST. MICHAEL'S, ARIZONA.

After much delay, caused by writing and inquiring, a perfect title to the forty acres of land, upon which the school was to be built, was finally acquired on February 18, 1902, the contract was at once awarded to Mr. James H. Owen, of Minneapolis, Minn., and work was begun on March 1.

Much of the work, such as excavating, quarrying, and hauling rock, freighting lumber, etc., was done by the Indians. The school is built of native stone, quarried near the building site, and consists of a main front building, to which are added three wings in the rear. It is a spacious, well-equipped, well-ventilated building, calculated to accommodate 150 pupils. It was completed in December of the same year, excepting the waterworks, which were finished in the following spring.

In the meantime, while the building was going up, Rev. Anselm Weber, O. F. M., the Superior of the mission, spent days and weeks in the saddle, visiting Navajos far and wide, having talks and councils with them, thus rousing their interest in the school and in the education of their children.

On December 3, 1902, the Feast of St. Francis Xavier, the school was opened with solemn High Mass, celebrated by Rev. Berard Haile, O. F. M., the chaplain of the school, with 57 pupils in attendance. This number grew up to 82 the next year, and in the two following

NAVAJO PUPILS AT ST. MICHAEL'S INDIAN SCHOOL.

years to almost 100. Religious instruction is given to the pupils daily in their own mother tongue by the Franciscan Fathers. A community of twelve Sisters of the Blessed Sacrament have charge of the school and are doing most excellent work as teachers and educators. The quick and ready answers given by the children show that they are by no means inferior to the children of the whites so far as memory, intelligence, and understanding are concerned.

The school has been opened about four years, and up to date about 100 pupils have been baptized, and on June 3, 1906, thirty-two received their first Holy Communion.

After the reverend missionaries had resided for almost five years in an old stone building, which originally had been intended for a

trading post, they were at last enabled to erect for themselves a more roomy and commodious residence and a chapel, thanks to the kind liberality of their Very Rev. Provincial Father, Louis Haverbeck, O. F. M., successor to Very Rev. Raphael Hesse, under whom the mission had been accepted, seconded by a liberal contribution from Mother Katharine. The residence of the missionaries and the chapel were begun on April 22, 1903, and finished about the middle of September of the same year.

Missionary work among the adult Navajos is extremely difficult for various reasons. In the first place, the nature and the condition of their country is such as to force them to live very scattered, so that one seldom sees two Navajo huts within hailing distance or even within sight of each other. For the same reason they are very nomadic, almost constantly driving their herds and flocks from one place to another.

Then they cling with an almost fierce intenseness to their pagan traditions and superstitions, which actually seem branded upon their brain and heart, or rather instilled into the core of their marrow. These superstitious traditions, ceremonies, and customs are diligently kept alive by a large number of medicine men who wield a powerful influence over them. Add to this their belief that the white man has a religion which is good for the white man and the Indian has a religion which is good for the Indian, and, consequently, their indifference, almost antipathy, towards the white man's "prayer," and that the white men with whom they have come in contact were of a very inferior class as far as practical religious life is concerned, and it will be easily seen and understood that missionary work among them must be accompanied by an inexhaustible supply of patience, kindness, and optimism. Twenty have, until now, been baptized when seriously ill, and most of them have subsequently died.

Considering all this, the Fathers of Saint Michael's have, during the last three years made efforts to extend their missionary labors. They succeeded in obtaining the consent of the Indians, and the approval of the Indian Department, to use a tract of land in the Chin Lee Valley, some fifty to sixty miles from Saint Michael's, for missionary purposes, and erected a house there last year. We hope and pray that God may bless the efforts of the Fathers and Sisters in the future as He has done in the past, and that Saint Michael's Mission and School may become the corner-stone and the foundation of the Christianization and civilization of the Navajo tribe.

A VOICE FROM JAPAN.

BY THE REV. CLAUDIUS FERRAND, P. F. M.,
Missionary in Tokio.

To describe the material progress which the Japanese have made in the last forty years, to enumerate their qualities and to speak of their various aptitudes has become quite a common subject since the events of the last few years have revealed to the world a new aspect, or rather an unsuspected aspect of a civilization twenty centuries old.

Yes, the Japanese have studied everything in the fields of natural sciences, nothing has escaped their attention. Their thirst for knowledge, seconded by their indefatigable love of study, has made them, if not search deeply, at least glance over the whole scientific cycle with the intention of utilizing for their own advantage and for the good of their country all they thought it worth their while to appropriate.

The most powerful motive of this great movement has been, we must say, national self-love, excited and encouraged by the upper classes in new Japan. To-day it is this patriotic sentiment which makes the union, the social progress and the strength of Japan interiorly as well as exteriorly. But there is a shadow to this beautiful picture of a people in full expansion. An alarming shadow for the future of Japanese society, taken as a whole, and a melancholy one for the present, if we consider the destiny of the individual.

The intellectual Japanese who have learned everything, know everything, ignore or forget that they have an immortal soul destined to outlive the mortal body. They deny the future life or they live without caring in the least about anything that exists beyond the material universe and its tangible benefits.

They ignore nothing, but God, His right over His creatures and their duties towards their Creator and their Judge. We find among them scholarly, literary men discanting on religion without having the least idea of what religion really is.

Their vague dreams, utilitarian or mystical, never put man in his real place or in his rôle before God. The best disposed and the most liberal grant that what they call religion has certain advantages for the regulating of society and the good of the people but that its utility goes no further. It does not inspire them with the idea that forgetfulness of our obligations towards God means for one and all, rich or poor, learned or ignorant, an irreparable loss in the future life. Here for example is all that the late Fukuzawe, one of the men who

has had the most influence on modern thought in Japan, knew to say on that subject. He was both an educator and a writer. He founded and directed one of the largest free universities of Tokio, the Keio Gijiku, and established the Jiji Shimpo, one of the best dailies of the capital:

"It goes without saying that the maintenance of peace and security in society requires a religion. For this purpose any religion will do. I lack a religious nature, and have never believed in any religion. I

ARCHBISHOP O'CONNELL, OF BOSTON, FATHER FERRAND AND JAPANESE STUDENTS, TOKIO.

am thus open to the charge that I am advising others to be religious when I am not so. Yet my conscience does not permit me to clothe myself with religion when I have not it at heart. . . . . Of religions, there are several kinds, Buddhism, Christianity, and what not. Yet from my standpoint there is no more difference between these than between green tea and black tea. It makes little difference whether you drink one or the other. The point is to let those who have never drunk tea partake of it and know its taste. Just so with religion. Religionists are like tea merchants. They are busy selling their own kind of religion. As for the method of procedure in this matter, it is

not good policy for one to disparage the stock of others in order to praise his own. What he ought to do is to see that his stock is well selected and his prices moderate."

It would be easy to quote by the dozen like judgments on religion from the pen of men of the governing or ruling class, in fact, they all agree.

The press, both flourishing and powerful, with its two thousand newspapers and magazines continually pours such like ideas among a people thirsty for reading matter and having no other guide, no other light. They accept, all in good faith, these ready-made judgments presented to them daily. These judgments are accepted even more eagerly by the students, who receive them from the mouth of professors who are surrounded by a certain prestige due to their knowledge and to their profession.

Education in all its degrees is neutral everywhere, that is to say, irreligious in its spirit and often antireligious or openly atheistic. More than 5,000,000 children receive this kind of instruction in 27,000 grammar schools, and 400,000 young men receive it in the high, technical, and upper schools. This is the shadow of the picture, a shadow growing and invading the whole country. A people become what their youth has prepared them for, and Japan in twenty or thirty years will be atheistic as its students, future members of the governing class are to-day.

The rôle that Japan takes upon itself, and its growing influence in the extreme East, particularly in Corea, China, and Siam, makes it a sower or spreader of ideas which will alienate these peoples from Christianity as long as it remains foreign to Christian principles. Japan will profess atheism, will teach it and will impose it more or less. A society founded on atheism, a patriotism which is its own foundation and which should suffice as basis for both private and social virtues, such is the ideal of the Japanese of to-day, and such is the spectacle Japan will present in a very short time if its youth continue to move in a way traced by the ruling classes.

Enlightened by lessons from history we see without difficulty what the future holds in reserve for a people thus led, notwithstanding the brilliant natural qualities which adorn it, we see what a real reverse civilization in its true sense will undergo in spite of all its material progresses. We must not hesitate, as heavy as the task, as unequal as the combat appears. Jesus Christ alone has the word of eternal life. He alone has brought to the world the truth which saves, the

truth which consolidates nations by perfecting and saving the individual. At any price we must make this truth known in Japan, and make this light shine, the only light capable of enlightening man on his duties in the present and the realities of the future life. Evidently the most rapid means of attaining this end would be to seize upon both the scholastic education and the press. Nothing resists these two powerful levers. The press completes among men what instruction has begun among children. But it would be madness for us to pretend to such a design. Protestant missionaries have tried, on a very large scale,

CHAPEL OF NAZARETH, EXTERIOR.

to do so. Thanks to the immense resources put at their disposal by the inexhaustible generosity of their churches, both in America and England, Protestants have been able to make their efforts tell on the Japanese students. They have attempted every work they could think of: grammar and high schools, students' clubs, conferences on all subjects, family boarding houses, English courses, distributions of the Bible, of tracts in large numbers, of interesting magazines, and of many books; they have neglected nothing that might promulgate Protestant ideas. Everything has seemed to help them, the teaching of English in the government schools, the passage of American celebrities, political or members of the universities. With the help of all

these means they have acquired some real influence over a certain class of students. Not that the Protestants have really converted any great number, nor that the conversions they have made are very solid. Because Protestantism can, only with great difficulty ingraft the vigor of Christianity on paganism. The light which it presents is dim, uncertain, cold; it carries with it its weakness, subjectivism, which ends by unbalancing the Japanese mind and leads it almost infallibly to atheistic rationalism, without any hope of return to the true supernatural faith. And so, without speaking of a divided Christianity the Protestants have done an irreparable wrong to the soul of the Japanese (as has been shown in the words of Fukuzawa quoted above) and to the cause of true Christianity in Japan. But nevertheless, by their multiplied works, well adapted to circumstances they have acquired a certain prestige. In this country which advances so rapidly, as though carried along by a fever of progress, they have known how to advance as not to appear behind the times.

On the side of the Catholic missionaries we find, alas! quite another story, capabilities, zeal, good intentions, clear-sightedness of what is to be done in Japan for the salvation of souls, all is reduced to almost complete sterility for want of funds. American Catholics should know and remember that while their Protestant compatriots send millions to their missions in Japan we Catholics are struggling, not in apostolic poverty, but in paralyzing misery.

We possess the truth, we are its only official guardians, and yet everything is wanting which would enable us to disseminate it and make it known. Our inability to do so is the cause that for the learned governing classes of Japan we do not exist; with them we have no influence, no prestige. In their eyes Catholicism is a sort of worn-out idea which may have a slight historical interest but holds nothing living or vivifying. Their ignorance about the Church is such that very few Japanese know that there are many Catholics in America. Notwithstanding all these difficulties I have firmly decided to labor for the conversion of Japan by working among the students.

In the year 1899 I began, with the hearty approval and the encouragement of His Grace the Archbishop of Tokio, a work modest in its beginning but which has the ambition of spreading. I could not even dream of establishing schools. The competition with the Japanese establishments, so numerous and so well provided for, would render such an enterprise extremely difficult, particularly as having no other resources than the alms collected by begging, so we are trying to do the next best thing.

All the schools of Tokio are only day-schools to which the pupils go at the time of the courses. The Japanese professors undertake the instruction but not the education of their pupils, said pupils are therefore housed in the city in groups of from twenty to thirty in a sort of inn called *Geshikuya,* where they live according to their fancy without rule, without supervision or control. The inconveniences of such a system are easily guessed at: loss of time, bad company, and vicious enticements of all sorts. The young men, who in the schools only receive atheistic instruction, end by taking in such houses a false moral direction. I thought that much good might be done in pre-

THE CATHOLIC "GESHIKUYA," TOKIO.

serving them, first of all from said peril, then in working, by every possible means, to rectify the false ideas propagated by the teachings of the public schools.

Here is the resumé of the results already obtained: We have in Tokio a Catholic *Geshikuya,* a sort of family boarding house, which can accommodate about forty boarders; a branch house for about thirty students has been established at Kanazawa, a large town on the western coast, which has a high school and numerous grammar schools. These two houses are directed by the missionaries; applications for admission are always numerous and we could fill many such houses if we had them.

In fact, when we consider that in Tokio alone the number of

students surpasses 50,000 it is easy to see that the good to be done is unlimited and that the more we multiply our houses the more Catholicism will be known and its influence extended. In fact our scholars, under a gentle, paternal surveillance, a rule easy to accept, live in an atmosphere really Christian, where they receive instruction adapted to their needs from a religious, philosophical, historical and scientific point of view.

Little by little, thanks to the lectures they follow and to private conversations, the errors and prejudices imbibed at school are disappearing; ignorance and doubts are vanishing, the true religion and its ministers are better understood and appreciated. Many souls who have remained upright come nearer to us and make the decisive step for which they are prepared; the light shines for them and it is thus that more than a hundred students have been converted and baptized.

We have also established a club of Catholic students, to group together all those who are in Tokio and through them attract the non-Catholic young men. This little society counts in all about eighty members; they meet once a month for conferences given by the missionaries and the older students. It is only a very small beginning and the workings of this society have not yet been able to attain their full development, nor will it be possible to do so while they have to hire a room for their reunions for want of a place which belongs to them and where they will be at home. For more than a year the members of the Catholic students' club have published a little monthly review of about seventy pages called the *Shin Riso* (New Ideal), which treats, from a Catholic point of view, all serious questions which may interest the students. Lost in the midst of innumerable other productions of the press, this review will require to draw attention and to make itself read a larger sum of money that we are able to dispose of.

One of my fellow-workers who has been in Japan for twenty-six years and has worked for the good of the young, the Rev. Father Ligneul, has undertaken, with the intelligent co-operation of a zealous Japanese priest, the Rev. Father Maeda, the publication of tracts on religious, philosophical, and historical questions. The good done by these pamphlets is considerable, as may be expected in a country led by intelligence, masters, and books.

Is it necessary to add at this point that for want of money we Catholic missionaries have not been able to publish in Japanese a history of the Church suited to the state of mind, nor a profane history

in which religious questions could be treated up to date, nor any work exposing and justifying Catholic dogmas against the triumphant Buddhistical and German philosophies. It is with great difficulty that we have been able to publish the Four Gospels in the Japanese language. Is it, therefore, astonishing that we are not considered of any importance in that country, where the intellectual centers progress and advance with such feverish activity as carries a nation along in the way of material progress. That which we have done thus far is

CHAPEL OF NAZARETH, INTERIOR VIEW.

almost nothing in comparison to what ought to be done. Nevertheless, the way is open now and it only remains to develop what is already begun.

In the first place it is necessary to establish in Tokio a permanent place of evangelization for the youth of the schools, consequently to purchase land in a central part of the city, in that part frequented and inhabited by the students, and there to build a second Catholic *Geshi-kuya*. This would allow us to double the number of conversions and so prepare for the future a number of young, ardent Catholics capable of spreading around them, each in his own sphere, the truth received from us; each capable of imposing respect for his convictions, and by

example, word, and the pen defend the Church against its numerous opponents.

For this purpose we should have, beside the new *Geshikuya,* a large room in which the young men from the Catholic club could get together and bring their friends, who would thus come in contact with the priest and hear his words. One can hardly comprehend what precious advantages the students draw from their contact with the priest. It would be well to have at the club a large popular library with a public reading room, where we could put at the disposition of the students a number of Catholic works in English, French, and German. The Japanese students are passionately fond of reading, and as they are very poor they flock to the reading rooms, which the Protestants open to them gratuitously. They will come to us in the same way the day we are able to furnish the same facilities, and it is not difficult to understand what precious profit it will be to them, to their intelligence, and to their souls; what prejudices will cease; what errors will be effaced. Indeed we must develop all that comes from the press. Our Review, the *Shin Riso* (New Ideal), in order to fulfil its mission ought to have the collaboration of well-known Japanese writers and ought to augment in size as well as in literary value, then it would take its place with the best magazines, spread Catholic ideas through the country and begin the current of opinion that we ought to create in Japan.

Tracts in all shapes and forms should be widely distributed so that they might penetrate into the country and bring to the Church not only sympathetic but also efficacious influences.

The great, important works must not be put aside; we must give to all the food of Catholic truth, and furnish to Japan every means of knowing this truth, which it despises because it is ignorant of it.

In order to realize this vast project, the results of which would be so important and fruitful, $20,000 are necessary, to be distributed as follows: $10,000 for the acquisition of ground in a good part of the city, $5000 to build a new *Geshikuya,* $1000 for a hall, lecture room, library, and public reading room; $1000 for the diffusion of tracts and the development of the already existing Review; $3000 in order to secure perpetually the help of natives capable, by pen and speech, to help us in these serious works.

A year ago the Protestants in Japan received a gift of $25,000, intended solely for the foundation of a young men's club at Tokio. We are less exacting and we affirm that with a less sum we can do more work. You, who have at heart the evangelization of the infidel world will understand us and come to our help!

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Received up to November 1, 1906.

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OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

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Mrs. Catharine J. Patten, Diocese of Trenton; Miss Anna Nesmith, Diocese of Manchester; Owen McGarr, Diocese of Nashville.

Of the Diocese of Boston the following: John Gillon, John McDermott, Charles Devine, Jeremiah Sullivan, Thomas Cain, Nicholas Kenneally, Catherine Buckley, Thomas McSorley, Mary McSorley, Charles McSorley, Charles McSorley, James White, Mrs. Jane Corbett, Patrick Corbett, Mrs. K. A. Corbett, Mrs. Alice Carr, Elizabeth Walsh, John O'Connell, Jeremiah Linehan, Alice Magee, Maurice Galvin, M. Lynch, Ann Cox, Wm. Cox, Edward Cox, Mrs. Mary L. Dervan, John Coughlin, Patrick Carson, Mrs. Crean, Denis O'Brien, Mrs. Mary Murphy, Catherine Mahoney, Patrick Campbell, Mrs. Mary Campbell, Maria McCormack, Mary Woods, Margaret Quinn, Mrs. Maria Devaney, Mme. Joseph Pairier, Mary McGalgan, Elizabeth Rogers, Nora Bradley, John Sullivan, Katherine Murphy, Deborah O'Donnell, Henry McCabe, Mrs. Ann Burns, William Donovan, Annie Wallace, Patrick Flood, George McDonnell, Margaret Smart, Edmund Comdon, Mary A. Cox, Patrick Leonard, Mrs. Patrick Leonard, Mrs. Jane Lynch, William O'Donnell, Mrs. Rose Stamford, Mrs. Lucy Surrette, Frank Sliney, Annie Drumn, Michael O'Brien, Mrs. Robert Young, Thomas F. DeNeal, James Wayl, Catherine McCarthy, Patrick McGuigan, John Healy, Josephine Bouchard.

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The poor abandoned souls that have no one to pray for them.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

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NOTICE

The PROMOTERS, MEMBERS, and BENEFACTORS of the "SOCIETY FOR THE PROPAGATION OF THE FAITH" are earnestly requested to remit their annual contributions before December 31, 1906.

The DIOCESAN DIRECTORS will please remit all receipts to the General Director, the REV. J. FRERI, D.C.L., 627 LEXINGTON AVENUE, NEW YORK, N. Y., before January 10, 1907; on this date the account of receipts to be credited to the various dioceses for the current year will be closed.

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VOLUME LXX

PUBLISHED BY THE SOCIETY FOR THE PROPAGATION OF THE FAITH
BALTIMORE AND NEW YORK
1907

SAINT FRANCIS XAVIER.

Patron of the Society for the Propagation of the Faith.

(From an old painting in the Church of St. Andrew—near the Quirinal—Rome.)

Annals
of the
Propagation of the Faith

LETTERS FROM THE BISHOPS AND MISSIONARIES
ENGAGED IN THE MISSIONS OF THE
OLD AND NEW WORLD

VOL. LXX **February, 1907** No. 470

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The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and non-Catholic countries.

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ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXX, No. 470. FEBRUARY, 1907.

THE ANNALS OF THE PROPAGATION OF THE FAITH 1822-1907

BY BISHOP LE ROY, C. S. SP.

With the year 1907 THE ANNALS OF THE PROPAGATION OF THE FAITH begin the eighty-fifth year of their existence. At the age of eighty-five they think they may adopt a new costume for their appearance in public and ask one of the missionaries they work for to introduce them to the public in their new form. This request is considered a great honor. But why do they need an excuse or an introduction? Those of their readers who do not care for changes will be glad they waited till this good old age before renewing the appearance of the 470th number; the others will congratulate them on not having waited longer; but as usual they will be well received by all.

In 1822.

The French Revolution had swept through Europe like a violent tempest, breaking and destroying a number of institutions that Christian faith had erected. The foreign Apostolate was one of the number. Lost, abandoned and almost forgotten, some missionaries still remained dispersed through India, Indo-China, China, and North America. They fell one after the other, and their great sorrow when dying, faithful at their post, and casting a last glance at their far-distant country was to see no one to take their place. Were they all to disappear and were the high waves of paganism to submerge for ever the small modest Christian oasis they had helped to build up?

But Divine Providence was watching. At the same time that it caused new religious and Apostolic societies to arise and unite their

efforts to those still in existence it brought about the reunion of twelve good Christians, the third of May, 1822, the feast of the Invention of the Holy Cross. They met in a modest room in Lyons, and after invoking the Holy Ghost they took the resolution to form a society in favor of Catholic missions both in the Old and in the New World. Thus the work, the great work of the Propagation of the Faith was founded by these pious, generous souls, headed by Miss Pauline Jaricot.

Simple and sublime in its conception this association was new, popular and really Catholic. For the first time since the origin of the Church the whole of Christianity in every country was called upon to take part in the same propaganda, and all missions were to be helped through it. Each associate promised to say daily one "Our Father," one "Hail Mary," and an invocation to Saint Francis Xavier, and to give the same contribution, one cent a week. And by means of this simple effort within the reach of the humblest, each associate had the honor and merit of contributing to the greatest work that ever existed, executing the will of our Saviour and evangelizing the world.

✣

A cent a week! What was such an insignificant deposit in an attempt which was to embrace the whole universe and which necessitated legions of missionaries and required millions.

The first year $4583.06 were collected, so a few missionaries in China and Louisiana were helped.

Last year the sum to be distributed was $1,325,346.89, which was divided among more than 300 missions in Europe, Asia, Africa, America, and Oceanica.

It is a progress, but we hope it is only a beginning. Because not only every diocese, but every parish, every Catholic, conscious of his duty and worthy of the name, ought to be inscribed in the work and participate in the accession of the infidel world to the knowledge of truth, to Christian civilization and to eternal salvation.

✣

The new association must voice its aspirations and tell of its works. Thus THE ANNALS OF THE PROPAGATION OF THE FAITH originated and continued the series of curious and edifying letters in which the missionaries of the preceding century had related so many things which even at the present day are both curious and interesting.

In 1822 a first booklet appeared; the following year another, but it was only some time later that the ANNALS became a bi-monthly publication.

Thirty years later, in 1853, when the first volume, containing the ten first booklets was published, the notice with it read as follows:

"The promoter of every band should forward the copy he receives to each of its members, and when they have all read it then it becomes his property. Thus each copy is read by ten persons, or rather by ten families; and if we remember the number of associates it is easy to understand that few publications are read by such a large number of people. About 10,000 copies of each number have been printed, each of these we must multiply ten fold to arrive at the number of readers."

The same may be said at the present day. Only that from 10,000 copies the number has gone up to 320,860, of which 176,000 are in French. The other editions are in Breton, English, German, Spanish, Flemish, Italian, Maltese, Portuguese, Dutch, Basque, and Polish. So, if to have the number of the readers of the ANNALS we must multiply by ten the copies, we arrive at 3,200,000, which will show that our dear, modest Apostolic Review is one of the most widespread in the world, "the most widespread without doubt," as was said with pride in 1853. And yet it is not known enough.

✣

No, not read sufficiently; illusions are of no use when it is a question of figures. Our ANNALS have a long way to travel before they get to their readers, and often they are forgotten in the hands of those whose care and duty it is to circulate them. We have often seen them accumulating in sacristies or rectories, or have known that they stopped in parlors, kitchens, or cottages, moving onward very slowly and never getting into the hands of the readers they are destined for.

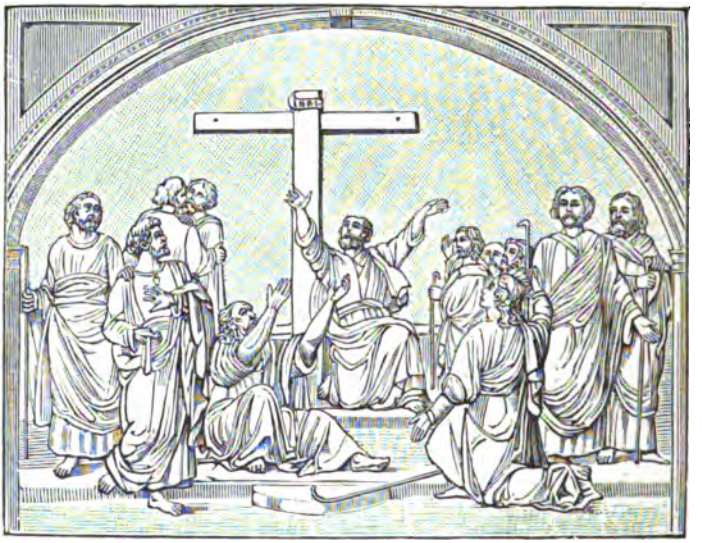
But we must add a remark. Originally our ANNALS had the attraction of novelty. They spoke of distant countries unknown and mysterious; they contained rare and precious letters from heroic missionaries lost at the other end of the world, many of whom suffered for their faith. To-day there is no far away country; unknown lands are opened up; long journeys are looked upon as excursions, and the missionaries themselves are more numerous. Magazines of travels, good, bad and indifferent, are presented to us under agreeable appearances, and we are flooded with them.

In reality this is all the more reason why the ANNALS should not be submerged by this invading tide, and that the great cause they are trying to popularize should not be looked upon only as an ordinary good work.

✣

The Propagation of the Faith an ordinary good work! Why, it is the work of the Catholic Church. It is the reason of its existence, its object, its life!

Let us remember our origin. After having told of the birth,



THE DISPERSION OF THE APOSTLES.
(From a painting by Gleyre.)

predication, passion, death and resurrection of our Saviour, Saint Matthew arrives at the conclusion of his gospel:

"And the eleven disciples went into Galilee unto the mountain where Jesus had appointed them.

"And seeing him they adored: but some doubted.

"And Jesus coming spoke to them saying: All power is given to me in heaven and in earth.

"Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: And behold I am with you all days, even to the consummation of the world."

Those are the last words, this the supreme command, the will of our Saviour.

The Apostles, that is to say the Church, that is to say the Pope, and under his direction the bishops, the priests, and the faithful, are given this divine message, which they must deliver to all men, of all ages and of all countries. Without doubt they can only do what is possible; but as long as the whole world has not received the good tidings, the Gospel cannot rest in their hands. Such is a truth which cannot be too oft repeated among us.

✣

What do we see in fact at the beginning of the twentieth century?

Two figures will answer the question. The population of the earth is computed at about fifteen hundred million inhabitants. Of this number a little over 400,000,000 are Christians, and of these only about 250,000,000 are Catholics.

It appears that it is with religion as with the sun, which visits successively, and not at the same time all parts of the world to light and vivify them. But this plan of Providence does not diminish our obligations; the mandate was given to each and all of us, according to our vocation and means, by the Redeemer.

✣

Another point of view imposes the same duty on us. We are arrived at the epoch foreseen by the prophet when the race of Japhet enters into the tents of Sem by conversion to Christian monotheism, and has spread to such a degree as to hold under its influence nearly all of the inhabited world. The white man, by his colonies, his official representatives, his commerce and other interests, is to-day in every part of the world.

Why has Providence so favored him? Is it simply that he may spread his language, costume, products, inventions, his money, his habits and his exterior type of civilization?

God, who desires the salvation of all men, has certainly other results in view. As formerly he gave Rome the empire of Europe to facilitate the propagation of Christianity, so now He gives the white race the empire of the world, that it may spread the knowledge of Christian faith.

According to their conception of duty to-day, we must not expect governments to help the propagation of Christianity. We are only glad if they do not oppose it. So it is for us Christian citizens of

these countries that God reserves the obligation of extending His supernatural kingdom on earth and to announce that truth to men of good will which will enlighten, guide, and save them. Can we in conscience, Catholics of Europe and America, see our governments usurp power in infidel and barbarous countries to convert them simply to their infidel civilization, exploit them and often crush them, without making any effort to convert them to our faith and supernatural life for which they were created. This is a real responsibility imposed on us and which we cannot evade.

✣

OUR LORD APPOINTING SAINT PETER HEAD OF THE APOSTOLIC COLLEGE.
(*From a fresco by Flandrin.*)

For, whoever considers things from an elevated point of view—and is it not the true one—how much injustice is there in the world?

In one place sumptuous churches, superb cathedrals, beautiful chapels, what beautiful windows, what works of art, and there in countries inhabited by men who, faith tells us are our brethren, what misery. Here many priests and religious, some of them perhaps inactive, and there a scarcity of missionaries. Here resources of all kinds, there want of everything. The great truth of the solidarity of souls has not sufficiently penetrated the Christian world.

✣

I hear the remark that many of our readers and some of our friends who will not read these lines are sure to make. How can we think of propagating the faith among the Chinese, Indians, and Negroes, when we can hardly suffice to keep it at home? And before helping a foreign work, be it ever so good, must we not think first of our priests, churches, schools and charitable works?

Certainly, we must begin by being Christians at home and forwarding our own interests. This obligation is not imposed by present circumstances, it has existed for all times. But this done, all is not done, because God, desiring the salvation of all men, asks more of us, and we can do more.

In trying to fulfil the will of our Saviour to co-operate with Him in saving the world we are contributing most assuredly to the salvation of our own church and our own country? Is is not by disinterested zeal that we give new food to our spiritual life? Is is not by thinking of the missionaries and helping them that we become missionaries ourselves and that others arise near us? What would happen in a country where faith does not spread? The same that happens in a center where a flame has not strength enough to communicate itself, but slowly consumes itself and dies out. France, the cradle of the Propagation of the Faith, is suffering from a diabolical cyclone which is sweeping over it. But its zeal for the missions will be the cause of its rising up again.

Other churches have disappeared. Those of Asia, Greece, Egypt, Numidia. Why? Because they were sterile in their proselytism. They only thought of themselves, forgetting the work commanded by the Redeemer. While emperors, senators, governors, prefects, bishops, priests, monks, etc., were busy with theological discussions and disputed about prerogatives, millions of infidels in Europe, Asia, and Africa were waiting in vain for the Divine message. These civilized nations, neglecting or forgetting to go to the barbarians, the barbarians came to them and took their place.

Such was not the case with the western nations. When they became Christians they also became apostles. Successively or simultaneously Rome and Italy, Spain, Portugal, the British Isles, Germany, Belgium, and particularly France, have furnished legions of apostolic volunteers. God needs no one, but if He does nothing for those who do nothing for Him, He has treasures of mercy and tenderness for those who give liberally to Him their money and their children that His kingdom may come. And in this France may place her hope.

To help this cause the ANNALS OF THE PROPAGATION OF THE FAITH were published and should be widely spread; modest tool in the service of an admirable organization. Penetrating everywhere in the cottage and the palace, the rectory and the convent, the city and the country the ANNALS should be printed in every language spoken by Catholics all over the world to remind all of the will of our Redeemer, to show all what He has done for them, to invite all to help with their sympathy, prayers and modest alms our missionaries who give their life for the Propagation of the Faith.

More than ever in the past the directors and promoters of the work will endeavor to make the ANNALS read, and the missionaries will send detailed and interesting accounts of their labors, of their troubles and anxieties, of their successes and hopes.

REVIEW OF THE MISSIONS

August, September, October, 1906

By Mr. A. Guasco,

Secretary-General of the Society for the Propagation of the Faith.

Mr. Bapst, minister from France in China, has signed an agreement with the Chinese government with regard to the affair of Nan-tchang. An inquiry has established that the Chinese sub-prefect who died at the Lazarist's Mission committed suicide. The Chinese newspapers had accused the missionaries of murder. Satisfaction has been given by China to the claims which were addressed to it with regard to the massacre of the Lazarist Fathers and the Marist Brothers and the destruction of the mission buildings.

✣

A treaty has been entered into between the Holy Sea, represented by Mgr. Vico, apostolic nuncio, and the Independent State of Congo, represented by Mr. de Cuvelier, duly authorized by H. M. Leopold II, Sovereign King of this State.

✣

The first Vicar Apostolic for the new Vicariate of Central Zanzibar has been nominated by a decree of the 25th July, 1906. He is Mgr. Francis Xavier Vogt.

In 1903 Father von Christierson was ordained in the Seminary of Saint Sulpice, in Paris, where he had followed the course of studies; he is the first and only Finnish Catholic priest since the Reformation. The introduction of Protestantism into Finland had entirely disorganized the Catholic worship. Nevertheless there still existed two churches, one at Helsingfors and the other at Viborg. Father von Christierson has been called to direct the mission of Helsingfors. He took possession of his new post during July.

Mgr. Philip Camassei, Archbishop of Naxos, has been appointed Latin Patriarch of Jerusalem.

The 15th of August last the corner-stone of the new Cathedral of

Saint Boniface, in Manitoba, was blessed in the presence of several prelates, a large number of priests and thousands of faithful of all languages.

✣

After a long illness, caused by overwork and pre-occupation, the venerable Vicar Apostolic of Norway writes us that notwithstanding diminished resources he has been able to found, in the Arctic regions, at Tromsö, a new hospital confided to the care of the Gray Nuns, who next year will take charge of the parochial school. He has also just finished a sanatorium at Sylling.

✣

Four years ago Mgr. Joseph Emanuel Thomas, Chaldean Patriarch of Babylon, had the pleasure of laying the foundations of two churches, one at Kerkouk, dedicated to the "Mater Dolorosa," the other at Alcoche, dedicated to the Immaculate Conception and Saint George. The church of Kerkouk has just been finished. The second, that of Alcoche, will take much longer, on account of its size and the expenses necessary for building.

Father Michael da Carbonara, Prefect Apostolic of Erithrea, tells us that a few months ago a new station was established at Ghinda, a large village, with a mixed population of whites and natives, half-way between Massaouah and Asmara. Now we find there a small church, lodgings for three sisters and servants, and a large school building, due to the help of Italians and Greeks. The priest who performs parochial duty at the station has a native seminarist to help him in the school, where instruction is given in the native language.

The 12th of August a great fire destroyed the church of Kalaupapa, the largest and the most beautiful of Molokai. It had been built by Father Wendelin Moellers.

An inundation, which has caused great havoc in Senegal, did not spare Kayes. The missionaries' house was destroyed and now they are living in tents. It was the exceptionally abundant rain which caused the overflow of the Senegal River. At Kayes there were over six feet of water, and they went from house to house in boats.

✣

All the newspapers have announced the election of the Most Rev. Father Wernz as Superior General of the Company of Jesus. The election took place in Rome.

The congregation of the Oblates of Mary Immaculate, united in a general chapter in Rome, had to choose a successor to the Very Rev.

Father Augier, obliged to resign his functions on account of his health. The Superior General of the Oblates of Mary at the present moment is the Most Rev. A. Lavillardière. At the chapter, assisted nine prelates, archbishops, bishops, vicars apostolic, who came from far distant missions.

The congregation of the Holy Ghost and of the Sacred Heart of Mary has also had a general chapter, which lasted 19 days, from the 22d of July to the 9th of August. It was held at Chevilly, near Paris. They counted among those present five bishops, ten prefects apostolic or other mission superiors; delegates were sent by the missionaries of Guinea, Sierra-Leone, the Niger, the Congo, Angola, Zanzibar, Madagascar, Mauritius, the Antilles, the Amazon, the United States, and Canada.

✣

Among the missionaries whose loss the missions have to deplore during the last three months we must mention the venerable Archbishop of Tokio, Mgr. Osouf; Mgr. Amand Lamaze, Vicar Apostolic of Central Oceanica, and the Rev. Father Forestier. The latter two belonged to the Society of Mary.

The Rev. Father Forestier, a native of the Diocese of Clermont, had been ordained priest in 1846 by Archbishop Affre. He was one of those who signed the taking possession of New Caledonia by France. At different times he was the General Procurator of his congregation.

THE SOCIETIES OF CATHOLIC MISSIONARIES

XV.

MISSIONS OF THE DOMINICAN FATHERS

After the Missions confided to the care of the children of the Seraphic Patriarch let us now review those served by the Dominican Fathers. Franciscans and Preaching Friars took birth almost at the same time, the beginning of the thirteenth century (the first ones in 1210, the second in 1216), and the most fraternal charity has always united these two religious families as even their fathers were united. The brush of Fra Angelico has immortalized the tenderness that existed between them in a celebrated fresco.

As Saint Francis of Assisi had ardently wished to carry the Gospel to pagans under the yoke of Islam, in the same way Saint Dominic, at the age of twenty, desired to go among the pagan Cumans to bring them to Christ. But God, who destined him to be the founder of an innumerable race of apostles, did not allow him to realize his generous wish.

It is not for us to remind our readers of the marvelous epopee of great works accomplished for the propagation of the faith during the last seven centuries. We will confine ourselves to studying rapidly their field of apostolic action at the beginning of the twentieth century.

At the present moment the Dominican missions only embrace restricted parts of Asia and America.

In Asia they are in charge of a whole Chinese province and two Japanese Islands (Formosa and Sikok), of one-half of Tonquin and a district of Turkey in Asia.

In America two dioceses in the Antilles (Port of Spain and Curacao) belong to the sons of Saint Dominic, as well as a certain number of isolated missions in South America.

ASIA

I.—CHINA

MOST REV. H. CORMIER,
MASTER GENERAL OF THE DOMINICAN ORDER.

After the death of Saint Francis Xavier, on the rock of Sancian (December 3, 1552), a preaching friar, Father Gaspard de la Croix, renewed the attempt of the glorious jesuit to penetrate into the Celestial Empire.

Having travelled along the coasts of the peninsula of Malacca and Eastern Indo-China, Gaspard de la Croix entered China in 1555. He can therefore be considered the ancestor of the thousands of Dominican missionaries who for three centuries have preached the Gospel on the Yellow River and the Blue River.

In his train followed a number of Portuguese Dominicans from India, and Spanish Dominicans from the Philippines. It was in the provinces southeast of the Celestial Empire and in the island of Formosa that they exercised their evangelical zeal. God blessed their ministry with abundant fruit and great glory was theirs, for among them was chosen the first martyr in China. Less than a century after the landing of Gaspard de la Croix on the shores of Fokien, Francis Fernandez de Capillas consummated his sacrifice at Fougan before the eyes of a large multitude (January 15, 1648).

If the blood of martyrs is the seed of Christians, the blood of missionaries causes the growth of apostles. At the news of the glorious death of Francis Capillas, many of his brethren hastened forward eager to share his destiny. The arrival of these new missionaries was followed by such a fruitful diffusion of the true faith that a few years later Fokien was separated from the Diocese of Nanking, of which it formed part till then, and erected into a distinct Vicariate Apos-

tolic. In 1790 the Holy See added the provinces of Tche-Kiang and Kiang-Si to it.

Bishop Maigrot, of the Foreign Missions in Paris, was placed at the head of this great mission; he governed it for more than forty years (1685-1726). Bishop Ventallol, his successor from 1726 to 1732, and Bishop Peter Sanz from 1732 to 1747. Dominican Fathers then took charge of this mission and directed it amid the difficulties of a persecution which made many martyrs. Mgr. Peter Sanz and his coadjutor, Mgr. Serrano, were both victims of the persecution. They were beatified by Pope Leo XIII, May 14, 1893, with Fathers Joachim Royo, John Alcober, and Francis Diaz, of the same order, put to death in 1747 and 1748.

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In this notice, necessarily short, we cannot recall the different phases, sometimes consoling, sometimes sad and painful, through which the mission of Fokien has passed during the last hundred and fifty years.

At present it is in the hands of a venerable Spanish Dominican, Mgr. Salvator Masot, born in Lerida, in 1845. This prelate was made Titular Bishop of Avara, the 20th of June, 1884. He resides at Fou-tcheou. Under his direction 37 Preaching Friars and about 20 native priests care for the 45,000 Catholics scattered among twelve principal stations and in about a hundred lesser Christian posts. There are twelve pupils in the Seminary of Fou-tcheou. In the same town there is a large orphanage, kept by Spanish Dominican nuns. There are 112 Catholic schools, frequented by several thousand children.

The present limits of the Vicariate Apostolic of Fokien comprise only five-sixths of the civil province. It was too large to form only one ecclesiastical circumscription, so the provinces of Tche-Kiang and of Kiang-Si were taken from it in 1838, and later the two prefectures, Siuen-tcheou and of Tchang-tcheou. This double dismemberment gave birth to three Vicariates Apostolic; two are confided to the Lazarists, the other to the Dominicans.

Vicariate Apostolic of Amoy.

The Vicariate Apostolic of Amoy, established by decree the 3d of December, 1883, comprises not only the two prefectures of Siuen-tcheou and of Tchang-tcheou, but also the large island of Formosa, which formerly belonged to China but at present is owned by Japan. There are 6000 Catholics out of a population of eight million souls.

The principal stations on the Chinese continent are Amoy, Aupoa, Kamboe, Pin-he-hien, Tong-ngan, and in the island of Formosa, Tai-ouan-fou, Takao, Bam-kim-tcheng, Kelung and Tamsui.

The number of churches and chapels is 75; that of European Dominican missionaries 28. They are helped by one native priest.

There are 14 pupils in the Seminary of Lampilao. About 40 primary Catholic schools are frequented by a thousand children of both sexes.

SAINT DOMINIC AND OUR LADY OF THE ROSARY.

II.—JAPAN

We have seen the Dominicans established in Formosa, an island, Chinese by its geographical position, but Japanese by right of conquest. They have also a footing in the Japanese Archipelago, properly so called. In the beginning of 1904 one of the four large islands composing the Archipelago of the Rising Sun, Shikok, was placed in their care. It has a population of three millions of souls; there are 300 Christians, four chapels. Six fathers from the province of the Philippines have taken possession of this new field.

Formerly the Preaching Friars had very flourishing missions in Japan. The first Dominican priest landed in Nagasaki in 1592, coming as Ambassador of the King of Spain. Soon after a small band

of Preaching Friars landed on the island of Cogiqui. The first act of the new apostles was to erect a sanctuary to our Lady of the Rosary. The success of their preaching was marvelous. But soon persecution broke out. From 1614 to 1640 a tide of Christian blood inundated Japan. The 6th of July, 1867, Pius IX beatified 206 martyrs in Japan, among them 110 belonged to the order or the Third Order of Saint Dominic.

III.—TONQUIN

From 1627 legions of missionaries banished by the Taïcoun fell back on the shores of Indo-China and carried the Gospel to the Empire of Annam. The most consoling conversions rewarded their zeal, and in 1659 Pope Alexander VII, by the Bull "Super cathedram principis apostolorum" gave Tonquin its first Vicar Apostolic, in the person of Mgr. Francis Pallu, of the Society of Foreign Missions of Paris. In 1676, at the invitation of this zealous prelate, many Dominican Fathers came to the basin of the Red River.

Three years later the mission was divided in two, the region west of the Red River took the name of Western Tonquin and remained confided to Mgr. Pallu, while Mgr. Deydier was appointed Bishop of Eastern Tonquin.

Mgr. Deydier, 1679-1693, was succeeded by Mgrs. Lizzoli (1693-1706), Jean de la Croix (1706-1721), de Sestri (1721-1737), Hilaire de Jesus (1737-1757), Hernandez (1757-1778), de Ovelar (1778-1789), Alonzo (1789-1799), Delgado (1799-1838), and Hermosilla (1838-1861). These two last bishops suffered martyrdom and have been beatified, the former in 1900, the latter in 1906.

In 1848, while Mgr. Hermosilla was bishop, the large Dominican Mission of Eastern Tonquin was divided in two, and in 1883 it was divided again. Therefore, at the present there are three Vicariates Apostolic in Tonquin—Eastern Tonquin, Central Tonquin, and Northern Tonquin.

Eastern Tonquin.

Eastern Tonquin is limited on the north by the provinces of Bac-Ninh and Lang-Son; on the east by Chinese Kouang-tong; on the south by the Gulf of Tonquin; on the west by the provinces of Nam-Dinh and Hung-An. It is therefore composed of Haï-Duong, and Quang-Yen.

In a population of two millions there are 54,000 Catholics. The principal Catholic stations are: Haï-Duong, Haï-Phong, Ba-Duong, Kim-Doi, Nam-Am, and Kesat. In the two last-named are the two

seminaries of the mission; together they count 76 pupils. Three hundred churches or chapels are served by 18 European Dominicans and the 40 native priests, who compose the clergy of this large mission. The Vicar Apostolic is a Spaniard, Mgr. Arellano.

Central Tonquin. Central Tonquin is limited on the north by the provinces of Bac-Ninh and Haï-Duong; on the east and south by the Gulf of Tonquin; on the west by the provinces of Ha-Noï and Ninh-Binh. The mission of Central Tonquin is the most prosperous of Indo-China; there

THE CHURCH BETWEEN SAINT FRANCIS AND SAINT DOMINIC.
(From an old fresco.)

are 220,000 Catholics in a population of 2,200,000. They possess 672 churches or chapels, 21 European Dominicans and 86 native priests, 2 seminaries, with 160 students. The Vicar Apostolic is Mgr. Maxime Fernandez, born at Saint Michael de Zureda (Spain), 5th of January, 1848. He resides at Bui-Chu.

Northern Tonquin. Limited on the north and east by the Chinese provinces of Yun-Nan and Kouang-Si; on the south by the provinces of Quang-Yen, Haï-Duong, Ha-Noï, and the Son-Tay; on the west by the River Claire, Northern Tonquin extends for the greater part into the mountainous regions, unhealthy and sparsely inhabited. There are

only 31,000 Catholics, 18 European Dominicans and 26 native priests; 177 churches or chapels, 2 seminaries, with 48 students. The bishop, Mgr. Maximin Velasco, born in Santander, the 7th of August, 1851, resides at Bac-Ninh.

In all these Tonquin missions a great number of nuns and pious native women (Sisters of Saint Paul, Sisters of the Third Order of Saint Dominic, Sisters of the Cross), helps effectively to evangelize by teaching the schools for girls, keeping orphanages and hospitals.

Before leaving the extreme Orient we must remember that in the Philippine Islands the Dominican Fathers perform parochial duties in 109 parishes.

IV.—TURKEY IN ASIA AND TURKEY IN EUROPE

The Mission of Mossoul.

This mission was begun in 1750, when the Pope, Benedict XIV, at the request of a Chaldean priest, who, persecuted, had been obliged to fly, and had taken refuge in the Eternal City, sent into Mesopotamia the Dominican Fathers Turriani and Codeleonici, of the Roman province.

Mossoul is in the eastern part of Turkey, in Asia, in the heart of the celebrated Biblical region, where the antique Ninivite civilization flourished. It spreads its beneficient light and action to ten Oriental dioceses—seven Chaldean, two Syrian, and one Armenian. Eighty-two thousand Catholics are dispersed over this vast territory, inhabited by three million and a half infidels. The Rev. Father Galland, Superior of the Mission, has under him 23 European missionaries and 15 native priests; 12 churches or chapels are served by them in the six stations of Mossoul, Marc-Yacoub, Amedeah, Van, Seert, and Djezireh.

Mossoul, the principal seat of the mission, is a very important center of apostolic and intellectual life. There we find a Syro-Chaldean seminary, where 40 students aspire to an apostolic life; a high school, frequented by 200 students, and a polyglot printing house.

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We must not forget to mention the establishments of the Italian Preaching Friars at Smyrna, at Santorin, and in Constantinople. The monastery of Saint Stephen, in Jerusalem, where the Dominican Fathers have a house of study for the members of their order and a Biblical school, famous all over the world.

AMERICA

I.—ANTILLES

In the year 1493 some Preaching Friars sailed with the fleet of nineteen ships sent by Spain to the New World just discovered by Christopher Columbus. To-day we bow to their venerated garb in

SAINT THOMAS AQUINAS AND SAINT BONAVENTURE.
(From a painting by Borel.)

many of the countries their zeal opened up to the Gospel. In the Antilles they have two large dioceses.

Archdiocese of Port of Spain.

All the Southern English Antilles (Trinidad, Tobago, Grenada, Saint Vincent, Saint Lucie) form the domain of the Metropolitan Archbishop of Port of Spain. Of the 400,000 inhabitants who populate these islands nearly one-half of them (180,-

000) are Catholics. About a hundred churches or chapels have been erected and are tended by a hundred priests, of which many belong to the Preaching Friars; the others belong to the Order of the Holy Ghost. The Archbishop is an Irishman, Mgr. Vincent Flood, born in Armagh, in 1844.

Vicariate Apostolic of Curacao.

The mission of Curacao has been confided to the Dominicans of the province of Holland since 1868. It is governed by a Vicar Apostolic, Mgr. Ambrosius van Baars, O. P. Titular Bishop of Teuchira; he was born at Tiel, in Utrecht, 1854. Besides this prelate, the mission is composed of thirty-two priests and a lay brother. These missionaries are dispersed over six islands, where they bravely support all the fatigues of parochial duties added to those of mission work.

Porto Rico and Cuba.

In some of the other Antilles the Dominicans work together with the secular clergy. In this way some of them, members of the province of Holland, have accepted a mission in the Diocese of Porto Rico. Seven fathers are successfully occupied there. In Cuba, French fathers care for several parishes in the Dioceses of Cienfuegos, Santiago, and Havana.

II.—CENTRAL AMERICA

In Mexico, where the memory of Bartholomew Las Casas is still honored, the Spanish Dominican province has recently sent 21 missionaries. At the same time other priests of the same order and nationality landed in San Salvador and Costa Rica.

III.—SOUTH AMERICA

In Brazil the beautiful mission of Aragoya was founded by Preaching Friars. In Chile the mission of Serena was founded in 1905 by fathers from the Belgian province; and quite recently Spanish fathers, by desire of the congregation of the Propaganda, have been kind enough to take charge of the very difficult mission of Urubamba in Peru.

MISSIONS IN ASIA

JAPAN

The Catholic Church and the Russo-Japanese War

By Father Cettour, P. F. M.

During the terrible war between Russia and Japan, the Catholic missionaries did not deviate from the role of silence and prudence which is a duty imposed on them. They were content to pray.

The following letter goes beyond the limits of the Diocese to which the writer belongs. . . . It is like a picture of the state of mind in the whole of the Empire of the Rising Sun on the position of Catholicism there and the hopes which the future hold out to it.

The Catholic hierarchy in Japan at the present moment is composed of an archbishop (at Tokio), three bishops (at Nagasaki, Osaka and at Hakodate) and a prefect apostolic (in the island of Shikok). The four first Mgrs. Mugabure, Cousin, Chatron and Berlioz, belong to the Society of Foreign Missions of Paris; the fifth (Rev. Father Alvarez) is a Dominican.

You know so well the great events in which Japan has just taken part that it is not necessary to mention them here. But perhaps some secondary details may interest you, and at the same time awaken the sympathy of those devoted to the work of the missionary.

During the War

The 13th of July, 1904, at the height of the war, at the time when, according to the Japanese poet, "The flowers of Yamato fell under the rain of balls before attaining their full blossom," Mgr. Chatron sent for me to ask if I would like to go as military chaplain. I accepted at once, happy to be able to do something more for the glory of God and the country I serve. I was proud to share the fatigues of the soldiers and show them that a Catholic priest knows how to sacrifice himself, and even die if necessary, for the country he devotes himself to. In high places things went slowly. Our devotedness was doubted; they suspected our patriotism; they feared that the perfume of this exotic flower was not that of the real cherry tree of Yamato, and to sum up, we were sacrificed to old prejudices.

They said: "They are the sons of that France which violates neutrality in favor of its allies by giving every facility to the enemy's fleet to take in ammunition and provisions on its way." Therefore, no French missionaries followed the troops.

My emotions and hopes were in vain. Our brave soldiers had to go without the help of religion and the consolations it alone can give. During two years the country was in delirium; every day new recruits were levied and went to fill the decimated ranks or replace those which had been wiped out; every day convoys of wounded or the remains of unknown heroes were landed. And at last Russian prisoners arrived in thousands. It was life and death, joy and sorrow, shouts of triumph and despair. All the emotions, all the passions, were kept in play, and popular enthusiasm was at its highest pitch.

✣

At last the long wished for peace was signed at Portsmouth! This treaty, which showed the moderation of the conquerors exasperated the war-like people who considered their honor wounded. Then began brawls, troubles, and fires.

But all at once the news spreads that the heroes of yesterday are to be called home. Then this people, so changeable but really so good natured, forgets its diplomatic defeat at Portsmouth and prepares to acclaim the conquerors. I do not think Japan ever saw such a display of flags, triumphal arches, garlands, lanterns and flowers. Not only the roads by which the troops passed were decorated, but also the smallest pathway which led to the home of the poor peasant's son became a triumphal way. At night, in the towns, all the decorations were ablaze with electric lights. The whole nation, which had assisted at the departure of its soldiers, came forward to meet them on their return. When the troops defiled, the houses were shaken by the "banzaï" which acclaimed the heroes, the saviors of country and honor. It was really superb. And now we have returned to tranquility. The war, except for the heavy burden (taxes), the grief and empty places it always leaves, is now but an historical event, of which fathers who took part in it tell the terrible episodes to their children seated round the legendary "hibachi."

✣

During this time of great excitement and delirium what were we doing? While continuing our ministry we shared the sentiments of the nation. Personally I shared all its emotions, its joys and sor-

rows, its triumphs and defeats, and within the limits of my means I contributed to all its sacrifices.

Not a society of relief was formed but I took my modest offering to it. And you know that in Japan these societies are numerous. Not counting the Japanese Red Cross Society, of which I am a life member (having contributed 25 yens) there are no less than 15 other societies in the town of Yamaguchi. Add to these the inevitable small presents to this one, who leaves for the seat of war; to the other who comes home wounded; to this poor family preparing the funeral of one of its members, fallen under the fire of the enemy, and to the widow who has just heard of the heroic death of her husband. Japan is the country of small presents. I can assure you I had to suffer many hard privations that I might not be looked upon as a man without a heart. It was a case of preaching by example, and showing that our holy religion leaves no misery without alleviation, no sorrow without consolation, and that the Catholic missionary knows how to take his share of the charges and sufferings of the people he devotes his life to. And, as in this happy country, everything is done for show, I had to save appearances for my catechists also. As they represented the Yaso, they too were obliged to contribute to all the works, moral or philosophical. "Noblesse oblige," Otherwise you lose all influence. Here it is not a question of hiding your good works; on the contrary you must sound the trumpet and give your acts and donations all possible publicity, and try by some other means not to lose all merit in the sight of God.

When the Russian prisoners arrived we had to think of them and give them the help of our ministry. There is no distinction here between Jews and Gentiles, Japanese and Russians. They are all God's children and have the same rights to the missionary's help and benefactions. Our Lord's merits have obtained this for them, and as the missionary is the dispenser of His graces he must make himself all things to all men.

After the War

In the midst of all these events the year has not been without good results. On the 15th of August I had the pleasure of registering 15 baptisms, nine of which were of adults and of founding a society of men whose object is to work for their perfection by the Gospel, and thus working together with the father and the catechist enlighten their intelligence and gain other hearts. This little society of only twelve members is devoted to me and promises much in the future.

I have finished the cemetery, all except the stone cross I hope to erect some day. It is without doubt the most beautiful Catholic cemetery in Japan. It is through trials and by the cross that we are saved. This year has been the hardest and most consoling one I ever spent since on a mission.

The Future

With regard to the future religious destiny of the country everything leads us to foresee that this war will lead to good results. It has shown the people what it needs. Sorrow and suffering have made them serious and caused them to reflect, so they have turned their minds to religious questions to quite an extent. See how Providence watches over all. The peace had hardly been signed when an event of the greatest importance took place. The 29th of October Mgr. O'Connell, Bishop of Portland and Papal legate, landed in Yokohama, and on the 31st made a solemn entry to Tokio, where he was received enthusiastically by the representatives of the country. The 10th of November a carriage from the Imperial household came to the hotel for him and His Excellence was received by the Emperor in audience with all the honors due to his rank and mission. No one knows what his mission was. But the press was unanimous in praising and exalting the great liberal Pope Pius X for the honor he had shown Japan. After this reception the inhabitants of the capital gave the Papal legate such a reception as no ambassador had ever received.

Father Maeda, speaking on this subject, said: "It is no exaggeration to affirm that a new era has begun for Catholocism in Japan. The Catholic Church, which had remained unnoticed so long, has, in an instant, become the object of universal attention."

Pray, therefore, that we may be worthy of our task, and in nowise diminish the glory of God. And if you possibly can, send us help, as our needs are great here.

THE EFFICACY OF THE "HAIL MARY"

By Father C. Kayser,

Assumptionist.

The following episode shows that the Church has left unalterable traces in the Orient which will make the evangelization of the present day more effective.

We know that at the instigation of Leo XIII. these old churches have been visited by different congregations of missionaries, that secular ruins have been raised, churches built, schools opened, and seminaries founded. Among those who have labored in this field we must particularly mention the Jesuits, the sons of Saint Francis of Assisi, the Dominicans, the Lazarists and the Fathers of the Assumption, to which religious society the Rev. Father Kayser belongs.

During my many wanderings, one day I penetrated deeply into the interior of Asia Minor. Thus I arrived at the little town of B——, known for the wild fanaticism and the rusticity of its inhabitants. The Greek schismatics and the Armenians are almost as fanatical as the terrible sons of the Prophet.

The sun was sinking below the horizon, when accompanied by my faithful Cara-Ibrahim, a Tcherkesse of the most chivalrous manners and greatest bravery, we entered the dirty courtyard of the inn.

The innkeeper, a suspicious Greek, eyed me over with astonishment before answering my expressed wish to have a room for the night. But his astonishment was of short duration for Cara-Ibrahim pushed his horse forward, threatening to knock him down if he did not hasten to give me the best room in the house.

The arrival of a Catholic missionary in his religious habit was sure to attract the attention and hatred of the fanatical inhabitants of B——. They had never seen anything like it before, so you can understand the curiosity they showed as long as I remained in the town.

The energetic behavior of Ibrahim produced the desired effect: our horses were led to the stable and we were given a large room.

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Long experience has taught me that you are generally well received by the Turks if you show them a certain amount of civility. So that same evening I went to the Governor Pacha to present my respects to him.

Judge of my surprise when I recognized in the Governor some one I had known a long time. I had met him on the plain of Angora,

PEASANTS OF ANGORA.

at Iconium (Koniah) at the foot of the Taurus and here at last in the gorges of Mysia.

The Pacha received me most cordially and would have offered me the hospitality of his palace if there had been anything like a respectable looking room in it. Then in his solicitude for my welfare he proposed to give me two soldiers as an escort to protect me from the attacks of his subordinates. But that was an honor which would have cost me too much. Ibrahim again came to my aid: his feelings were hurt because the Pacha seemed to doubt his valor and think he was not able to protect me against all the brigands in the country;

he stepped forward and protested so energetically that the Pacha gave up his project.

If the innkeeper was astonished at my audacity in going to see the Governor he was quite stupefied when the following morning this great personage called on me to return my visit.

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The news of my arrival had soon spread through the whole town. Desirous of knowing if there were any Catholics who had strayed into the place I went about to gather information. It was nearly the close of day and all the steps I had taken were in vain.

When I returned to the inn an old woman of about seventy was presented to me. She began to talk to me in the Turkish language, begging of me to listen to her. I recognized at once that she was not a native of the country and I consented to go to her house, where we could talk more at our ease than it was possible to do in the inn.

Full of a happy emotion she soon called all the members of her family, composed of two men, still young, three women and seventeen children. When they had all taken place around me on mats thrown on the floor the old woman began:

"My children, to-day God has heard our supplications. This priest is a minister of that religion my father brought from Italy more than sixty years ago. He will teach it to us."

✣

I was all impatience to know how a Catholic family could have strayed into this distant country. In response to my questions the old woman said:

"I was very young when I came to B——. My father was engaged in searching for mineral ore. Luck was against him and he died having spent his small fortune in 'bakchicks' to the Turkish authorities, who grew more arrogant every day, and even threatened to take his searching permit from him. Shortly before his death I was married to a Greek of this town. We had five children; they are married and these are my grandchildren."

"Who blessed these unions?"

"The Greek priests. We never saw a priest of our faith here."

"Then you have denied your faith and embraced the schismatic religion?"

"God preserve us from such a thing. I knew well that the Greeks did not follow the true religion, so my children and I have always refused to receive the Sacraments from their prieses. Nevertheless

when my father was dying he received communion at the hands of a Greek priest because we did not know of any Catholic priest. The children told me they had never received communion because their mother had always told them to wait for the missionary sent by God. Now can you procure us that great happiness?"

"With much pleasure, but first of all you must at least know the principal truths of our holy religion."

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I then asked them some very simple questions which in Catholic countries children of five years of age could answer without hesitating. If you consider that these poor people had never been to school, did not know how to read or write, and had never seen a Catholic priest, their ignorance is easily understood.

"Do you ever say any prayers?"

"Why, yes; we pray three times a day."

"Well, but what prayers do you say?"

I could hardly believe my ears when they began aloud and together: "Dio ti salvi, O Maria, piena di grazia." "Hail Mary, full of grace." I followed the prayer to the end with great emotion and then I asked:

"But who taught you this prayer?"

"That is all I remember of my native tongue," answered the old woman. "Long years ago I forgot all the rest so I have not been able to teach one word of Italian to any of my children. The Hail Mary has remained engraved in my memory because we repeat it several times a day."

"Do you understand the prayer?"

"Not all of it, but we know it is a salutation to the mother of God."

"Well, say this beautiful prayer again with great devotion and I will say it with you. You will see that at last Our Lady will answer your salutation by giving you soon her Divine Son in Holy Communion."

Who would not recognize the beneficient hand of the all-powerful protectress of those who place their confidence in her? These poor exiles had adopted the mode of life of the natives of the country; they had quite forgotten their mother tongue, their country and its customs; everything about them, their way of living, their costume, the language they spoke was the same as that of the other inhabitants of Anatoly.

But a something had remained to them which preserved them from

apostasy, it was the Hail Mary. They recited it every day without understanding its meaning and by persevering in this pious practice they merited the grace of preserving their faith.

According to their own acknowledgment, the neighbors and Greek priests did all they could to decide these protegés of Mary to embrace the Greek Church, all the more so that they never had an occasion to practice the Catholic religion. But Mary had watched over them and preserved them from apostasy.

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With what happiness I began the work of teaching them the holy truths. But my zeal was not as great as the attention with which they followed my lessons. The schismatic priest and many of his parishioners had asked permission to assist at my catechism lessons, which I accorded most willingly, and the questions which the priests in their simplicity asked me really showed an ardent desire to know the Christian religion better.

As I was obliged to go to the mines at B—— for Easter I exhorted my new flock to pray constantly and to wait with fervor and patience the great day of the First Communion, which would take place as soon as I could return among them.

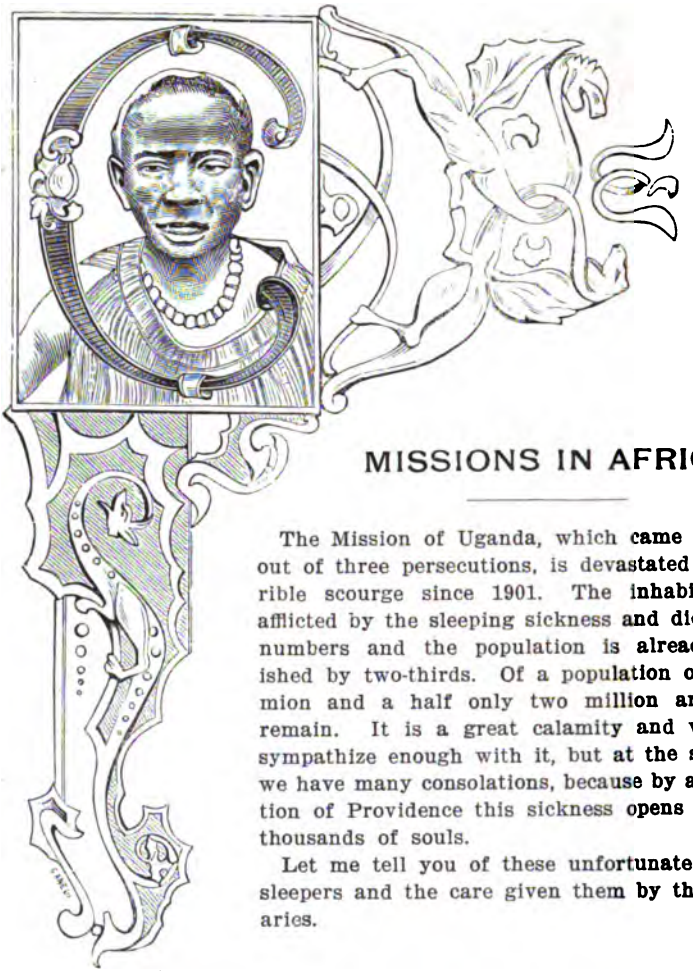
Eight days later I was with them again and not a little astonished to learn that every day during my absence they had met together, and presided over by the Greek priests, who wished to replace me, they had all studied the Greek catechism I had left them.

At last their ardent wish to receive Holy Communion could be gratified. Even to-day I remember with emotion the mass celebrated in the open air in the courtyard. The Greek priests and nearly all his schismatical congregation assisted at this joyous festival. With what ardent devotion the protegés of Mary approached the altar at the moment of Communion to receive the Lord so long wished for and thanked Him for having at last sent them His priest.

This pious ceremony produced a very beneficial impression on all the assistants; tears of joy flowed in abundance and more than one schismatic envied the lot of my fervent Catholics.

The pious grandmother did not long survive this happy event. When I returned to B—— for the third time her children showed me a reserved part of the cemetery where her remains had been placed a few days after my departure.

If at the present time there is a group of fervent Catholics in this part of Asia Minor is it not due to the protection of our Blessed Lady and the recitation of the Hail Mary!



MISSIONS IN AFRICA

The Mission of Uganda, which came victorious out of three persecutions, is devastated by a terrible scourge since 1901. The inhabitants are afflicted by the sleeping sickness and die in great numbers and the population is already diminished by two-thirds. Of a population of six million and a half only two million and a half remain. It is a great calamity and we cannot sympathize enough with it, but at the same time we have many consolations, because by a dispensation of Providence this sickness opens heaven to thousands of souls.

Let me tell you of these unfortunate and dear sleepers and the care given them by the missionaries.

THE SLEEPING SICKNESS IN UGANDA

By Father Cuche,
Of the White Fathers.

With the exception of the Sese Islands, whose inhabitants did not abandon the sick, the situation of victims when the scourge began was really lamentable. The natives, believing the sickness contagious, were seized with panic. In places where the epidemic was most violent those who had not yet been attacked fled, leaving the dying and the dead; but more often they drove from them those they saw attacked by the dreadful scourge.

A White Sister writes that those so cast out had hardly any alternative but to die by the roadside or be devoured by wild beasts. A few of them were able to hide near the villages during the day and at night leave their hiding place to ask for food at some hospitable hut. But a day came, when unable to drag themselves along and procure wherewith to prolong their miserable existence, they saw death approach under its most dreadful aspect and were only too happy if sleep robbed them of all the fear of death.

The sick felt their abandonment bitterly.

I witnessed a very touching scene. One of the sleepers was in his last agony. His hut-mate approached as near him as he could, and lying on the ground, resting on his elbows, his head in his hands he watched the face of the dying man with the greatest interest. I found him in the same position in the morning. The deep impression he was under banished sleep; he remained in the same position till the death of his companion, who had been a stranger to him a short time before.

"My friend is gone," he said, "he is gone for good."

We took the body to prepare it for burial and Ibrahimou followed all our movements. Then drawing near the body he gave vent to a soliloquy which moved me to tears by its pathetic simplicity. His ideas were not very clear because he spoke to us as to the representatives of those who had turned him out.

"There he is," said he, "quiet and calm. Are you still afraid of him? Are you going to turn him out now? Come and look at him! Do not be afraid, he does not move! What did the poor fellow do to you to be treated so, to be abandoned and thrown out?" Large tears flowed down his cheeks, then his emotion subsiding by degrees he took his rosary and prayed.

✠

At one time it was thought best to unite all the sick of a village and isolate them. Unfortunately, in some places no one looked after them and they were left to die of hunger.

Fear was so great that native nurses who under the direction of the White Sisters were accustomed to tending all sorts of diseases, refused to tend the sleepers and even fled in fear of being so employed, and men refused to dig graves for the victims.

At present this fear has diminished, and if the pagans abandon the sleepers, Catholics are devoted to them. Many have volunteered as nurses and tend the sick in the hospitals. Others bring food and

then good women come and prepare it. In short, there is a revival of Christian charity worthy of the best ages of the Church. This devotedness is above all the work of grace, but it is also due to the missionaries who preach by word and even more so by example.

As soon as the scourge appeared we organized visits to the sick. As often as possible the Fathers went through the country on flying visits, giving material help and spiritual help to those who needed it. This work continues and a permanent mission of two Fathers visit all the islands in the lake, instructing and assisting the sick and the dying.

✣

The Missionary's Role in Presence of the Scourge

Alas! we have already said the scourge carried fear everywhere, so the greater number of sleepers were abandoned and hunted away. Who could remain unmoved in the presence of so much misfortune?

Father Salle, then at Kisoubi, gathered some of the sick in little huts at about half an hour's distance from the old station. The sickness was still thought to be contagious. The Father was to feed those he had brought together, give them a *loubougo* (covering of stuff made from the bark of a tree) from time to time and see they were buried after their death.

He visited them every day, consoling them and performing the most humble services for them. Some of the catechists helped him to transport the sick, to build the huts and to bury the dead. Some good Christian women came together at noon and in the evening to prepare the food and some of the young men went to the nearby villages to buy bananas.

✣

This organization had been working a certain time and there were already 120 graves in the cemetery when the Lazaretto was placed nearer the missionary station to render its work easier. Some time later two pupils of the preparatory seminary were stricken and Mgr Streicher sent his dear students to a country where they would not be exposed to catch the sickness (to Boukalassa Bouddou). Thus the seminary became Saint Anthony's Hospital. There, since a few months, the missionaries care for 160 patients; to the 80 to 100 sick who were in the Lazaretto at Kisoubi they have added the 50 or 60 who were cared for at Roubaga by the White Sisters and since then Saint Anthony's Hospital has been placed in the hands of the sisters.

Kisoubi is not the only place of refuge open to those with the sleeping sickness. In the different places where missionary stations are established the natives soon understood they could rely on their charity. One day at Roubaga a sleeper was tied firmly to a litter and placed before the church: his parents had put him there in the hope of attracting the attention of the missionaries or the sisters. The unfortunate man was kindly received; others followed who were found on the public places or on the roads; small huts were built for them, and so a lazaretto was formed.

It was the same at all the stations in the infected part of the country. The sick driven away, even beaten away, put themselves under the protection of the missionaries, who gave them tender care and food for the body as well as spiritual food. So each missionary center has its sleepers to care for.

Hospitals and asylums have been opened in many places where the sick are received in large numbers. The first was opened in 1901, another in 1902, a third in 1904, and two others have been added, one in the province of Bouddon and one in the province of Marvokota.

Even Sese has its hospital. To the lazaretto of 50 huts established at first, has been substituted a better building, better equipped, and three Fathers are in charge of it. During the year 1905, 72 sick people were cared for. It is a high number in a country where the care of the infirm is in honor; it shows the extent of the disaster. There are not a sufficient number of people in good health to look after the sick.

✤

In order to have a better idea of what these asylums are, listen to the description given by the Superior of Kisoubi:

"Let us enter one of these places turned into hospitals. Thirty poor sleepers are wrapped and stretched on bundles of reeds, they look like dead bodies. All of them are not asleep, but they are listless. Lift up the coarse stuff that covers even their heads and they look at you with dim eyes in which there is no expression. Huddled together near the fire are five or six of the least sick. Sometimes overtaken by sleep one or the other falls on the fire and the pain he suffers is hardly sufficient to bring him out of his torpor. Outside some of the sick are seated, others sleep, open-mouthed, on the ground. Thick bad blood flows from their gums, ulcerated by scurvy. In a room apart, the mad, who are bound, roll in the dust, shouting day and night, thus using in an agony of a few days the little strength that remained to them.

Under a sort of straw roofing the sight is sadder still, there everything shocks both eyes and the sense of smelling. The very sick are placed together two by two. They are almost unconscious of what goes on around them and it is to these that the missionaries give those cares which only an intelligent mother knows how to give.

In the barn used as a chapel are two or three bodies awaiting the arrival of a Father to accompany them to their last home.

Here and there are scattered soiled pieces of cloth which must be gathered up and destroyed every day as these stuffs made of bark will not stand washing.

If this is a sad sight, nevertheless all joy is not banished from here. Those in the first stages of the sickness pray together and sing hymns. The spiritual help afforded them gives joy.

Once a week holy mass is said in the chapel for the sick and they receive the Sacraments, which fortify them. Then the missionaries visit them several times a day. The poor sleepers call us their fathers and we love them as our children. When we appear among them their sad faces light up with a gentle smile and they stretch out their arms to be caressed: "Thank you, Father, for coming to see us. You bring us joy because you love us very much: our parents threw us by the roadside, but you took us in: pray for us, Father, that we may soon go to the home of our Father in heaven. When we are there we will tell God to call you also because you have so much trouble and sorrow on earth."

A Dark Future

Troubles and sorrows are not wanting. I do not mention fatigues, headaches and other miseries that those who tend the sleepers suffer from. They are expected and accepted with joy.

But if the missionary can make light of his own sufferings it is not the same for those of his sick. He loves them as a father loves his children and all the more that they are so unhappy. He sees them suffer and cannot help them, and he sees some of them dying every day.

Sad as is the present, the future looks sadder still. The banana trees, left uncultivated for want of hands, give no more fruit. At Kisoubi we are obliged to send a long distance for food, which alone means an expense of about four dollars a day. When we have not a banana to give the sick awakened by hunger, and the boat which has been gone for provisions five or six days is not in sight, then we suffer agonies. The thought that we will have to restrict the number of our

sick or abandon them because we have no resources is real torment to us. But the missionaries have heard these comforting words from the lips of Mgr. Streicher: "Go forward, refuse no one, I have confidence in God. He will provide." And they advance.

Consolations. If this work of charity is hard on us, and if the situation is often torturing, there are also consolations, for it is a great consolation to see that the Catholics imitate the devotion of the missionaries. On the continent, as well as at Sese, Catholics nurse their parents, and Catholic nurses are found who gratuitously tend the sick in the hospitals. To those who know the panic which prevailed during the first years this change is wonderful and can only be attributed to all-powerful Grace.

The sick also give us many consolations. Very often when they come to us they will not admit that they are attacked but when in the hospitals they are told plainly. It is a hard truth to hear for some of them. A missionary told of the case of a young man of twenty-one, who learning that he was really sick, wept bitterly for some hours, then calm entered his soul and now he lives tranquilly with his unfortunate companions.

✣

At first the hospitals were destined more for Catholics. They knew the missionaries and had confidence in them, so came at once to confide themselves to their care. At present the hospitals are reserved for those who have no relations and particularly for pagans, Musulmen and protestants. When they come to the hospitals their mind is imbued with many prejudices, but they are soon impressed by the charity of the missionaries and sisters who have taken them in and care for them and this charity wins their hearts. "You are too good. Truth must be with you and I want to be with you in heaven," said an old protestant, who had long resisted grace, to his nurses. If they do not all say the same words they arrive at the same end. They ask to be instructed, receive baptism, and fortified by the grace of the Sacraments prepare for death. Death comes soon but does not frighten the sick in the hospitals. It is a deliverance and opens the gates of heaven. They rejoice in the thought that they go to their Mother, the Blessed Virgin, to the home of their Heavenly Father.

Mgr. Streicher writes: "If you have never seen a happy death and wish to see a soul sleep in the Lord come here and you will see it. The death of our sleepers is really a happy death, it is often preceded by

a wonderful conversion and dreadful sufferings succeeded by a great resignation."

Duties of Catholics in Presence of the Scourge.

A real crusade is now directed against the sleeping sickness. Everything is known about it except its remedy. Doctors study it in Europe, others go to Africa to make their enquiries. Commissions are organized, supported by learned societies and the European governments. Everything is set to work, but perhaps the most important will be neglected. They will not think of asking God to give them the necessary light. Fervent Catholics must supply this defect by praying for the success of their researches and that they may discover a remedy. Let us not forget to pray for the poor afflicted ones, to say a decade of the rosary for them, to offer an hour's work or some slight sacrifice.

We hope that those who can will help us, that we may not be obliged to abandon the sick because we have no resources. It would be sad indeed if the missionary left them without a friendly hand to tend them, without a compassionate heart to console them.

I am sure many people would give the five dollars necessary for the support of a sick person and many others less favored would like to give at least a small offering.

CHRONICLE OF THE WORK

Here are two congratulatory letters which will be read with pleasure. These touching marks of gratitude are addressed not only to the directors of the work of the Propagation of the Faith but also to the benefactors whose alms have helped the missionaries to accomplish wonders and do so much good at a time when so much evil is being done.

LETTER FROM THE MISSIONARY BISHOPS OF THE CONGREGATION OF THE HOLY GHOST.

To the Presidents and Members of the Central Councils of the Propagation of the Faith.

GENTLEMEN:—The Vicars Apostolic, Prefects Apostolic, Superiors or representatives of the Missions of the Congregation of the Holy Ghost united at the present moment at the Noviciate of the Society in General Chapter think that they should not separate without expressing their feelings of respectful, profound and religious gratitude towards you gentlemen and towards all the members of the Society for the Propagation of the Faith.

It was in 1842 that our missionaries first landed on the coast of Africa, at that time a neglected country.

Sinec then six hundred of our members have fallen there. But by the gates now open to them the preachers of the Gospel enter more numerous every day, always helped and supported by the Society for the Propagation of the Faith, which has become necessary to the extension of the Catholic Church.

In asking God to reward you, and to reward all the associates, we express the most ardent wishes that the work will prosper wherever it is established and will be established there where it is not at present. We have taken a resolution, which we consider an act of justice, to establish it in our new African stations. We have no better way of proving our gratitude for the help afforded us than by contributing to its extension and showing our new Christians that it is their duty to contribute to the salvation of their infidel brethren.

LETTER FROM THE MISSIONARY BISHOPS, OBLATES OF MARY IMMACULATE.

ROME, October 10, 1906.

The Congregation of the Oblates of Mary Immaculate united in general chapter in Rome, consider as one of its duties to send to the members of the Central Councils of the Propagation of the Faith a new assurance of its profound gratitude for the great kindness it has always met with, for the important and generous help you have accorded it and which has so powerfully helped the propagating of our holy religion in far-off missions.

We continue to rely on the prayers of your numerous and pious associates. These prayers are a great help to the apostolate. We also rely on the continuation of your generous help and hope sincerely that your great work, so truly Catholic, may continue to progress and develop notwithstanding present misfortunes. Let France at the present moment particularly show her great vitality by spreading the Christian religion in foreign countries and it will be a sure means of keeping it at home.

These are the wishes of the Superior General, the nine Archbishops, Bishops, and Vicars Apostolic and of the forty-one other members of the Chapter of the Missionary Oblates of Mary Immaculate.

DESTINATION OF MISSIONARIES.

Reported since the December ANNALS.

NORTH AMERICA

United States

Rev. Sigismond Rydlenski, C.S.Sp.
" Eugene Phelan, C.S.P.
" J. B. Willms, C.S.Sp.

Haiti

Rev. Paul Benoit, C.S.Sp.
" Eugene Christ, C.S.Sp.
" Eugene Pottier, C.S.Sp.

Martinique, West Indies

Rev. Mathieu Gallot, C.S.Sp.

Trinidad

Rev. Fr. Lane, C.S.Sp.

ASIA

Mauritius

Rev. F. X. Ditner, C.S.Sp.

Southern Mongolia

Rev. Francis Ruts, B.F.M.
" Ernest Tuypens, B.F.M.
" Alphonsus Vereenooghe, B.F.M.

Northern Kan-Sou

Rev. Camillus Coppieters.
" Eugene Pinel, B.F.M.
" Francis Maes, B.F.M.

Southern Kan-Sou

Rev. John de Jong, B.F.M.
" Alphonsus van Haute, B.F.M.

Central Mongolia

Rev. Maurice Lafebvre, B.F.M.
" Omer Delberghe, B.F.M.
" Albert van Melckenbeke, B.F.M.
" Edward Gillis, B.F.M.

Oriental Mongolia

Rev. Charles de Jaegher, B.F.M.
" Armand Cools, B.F.M.
" Joseph Sloen, B.F.M.
" Peter van Dyk, B.F.M.

Upper Kassai

Rev. Robert Brack, B.F.M.
" Alidore Samain, B.F.M.
" Edmond van Roey, B.F.M.
" Achille de Munster, B.F.M.
" Joseph Meynen, B.F.M.
" Joseph Speleers, B.F.M.

Shanghai

Rev. L. A. Riviere, S.J.
" Timoleon de la Taille, S.J.
" Joseph Verdier, S.J.
" Pierre Arnaud, S.J.
" Jules Michelin, S.J.

Tche-li

Rev. Leo Davrouk, S.J.
" Alphonsus Gasperment, S.J.

INDIA

Madure

Rev. Mas, S.J.

AFRICA

Gabon

Rev. Thuriat Guhur, C.S.Sp.
" Charles Remy, C.S.Sp.
" Jean Vichard, C.S.Sp.

Upper French Congo

Rev. Jean Falconnet, C.S.Sp.
" Stanislas Bencteau, C.S.Sp.
" Albert Hemme, C.S.Sp.

Upper Niger

Rev. Pierre Piotin, L.A.M.
" Joseph Ferrieux, L.A.M.
" Martin Friedrich, L.A.M.
" Oswald Waller, L.A.M.
" Joseph Mouren, L.A.M.
" Ernest Belin, L.A.M.

Lower Niger

Rev. Louis Lena, C.S.Sp.

Nile Delta

Rev. Duret, L.A.M.
" Villevand, LA.M.
" Bruhat, L.A.M.
" Tigeot, L.A.M.
" Hervouet, L.A.M.
" Guilcher, L.A.M.
" Vert, L.A.M.
" Laube, L.A.M.

Liberia

Rev. Etienne Kyne, L.A.M.
" Eugene Peter, L.A.M.
" Foesler, L.A.M.

Benin

Rev. Francis O'Rourke, L.A.M.
" Louis Freyburgher, L.A.M.

Gold Coast

Rev. Thomas Broderick, L.A.M.

Ivory Coast

Rev. Remi Giroud, L.A.M.
" Pierre Porte, L.A.M.

Senegal

Rev. Rono, C.S.Sp.

Dahomey

Rev. Jules Nouvel, L.A.M.
" Jules Neu, L.A.M.
" Camille Malgoire.

Belgian Congo

Rev. Joseph Bowmans, B.F.M.
" August Kenis, B.F.M.
" Alfred Bracq, B.F.M.
" Armand Geyter, B.F.M.
" Jules Denis, B.F.M.
" Paul Oushoorn, B.F.M.
" Edward Polle, B.F.M.

Senegambia

Rev. Mgr. Francois Kunemann, C.S.Sp.
" Edward Lecocq, C.S.Sp.
" Pierre Marie Quero, C.S.Sp.

French Guinea

Rev. Ignatius Stoffel, C.S.Sp.

French Congo

Rev. Alexis Savory, C.S.Sp.
" Louis Cordier, C.S.Sp.

Zanzibar

Rev. B. Carey, C.S.Sp.
" Jules Kuentz, C.S.Sp.
" Joseph Bishofberger, C.S.Sp.

Central Madagascar

Rev. Fr. J. Chappotteau, S.J.

OCEANICA

Navigators Islands

Rt. Rev. Mgr. Broyer, S.M.

New Hebrides

Rev. Fr. Ardouin, S.M.
" Durand, S.M.

New Caledonia

Rev. Fr. Clines, S.M.

Central Oceanica

Rev. Fr. Delormes, S.M.

Solomon Islands

Rev. Fr. Binois, S.M.

SPECIAL DONATIONS

Received up to January 1, 1907.

AMERICA

FOR THE REBUILDING OF THE LEPERS' CHURCH AT MOLOKAI.

Through the New York Diocesan Office	$ 100.00
Through the Boston Diocesan Office	11.00
Mr. F. J. Glatzmeyer (Diocese of Brooklyn)	6.00
Miss M. Konehoft (Diocese of Cincinnati)	5.00
Mr. M. Ruesing (Diocese of St. Louis)	1.00
Mr. Ed. Cunningham (Diocese of Nesqually)	5.00
Miss L. Schilowski (Diocese of Cincinnati)	1.00
Mr. John Pohe (Diocese of Detroit)	1.00
A Friend (Diocese of Wheeling)	2.00
Mr. Henry Kuhlmann (Diocese of Cincinnati)	1.00
Mr. Henry Treutmann (Diocese of St. Louis)	30.00
Mr. J. A. McLoraine (Diocese of Wilmington)	1.00
Mr. H. S. Keefe (Diocese of Milwaukee)	5.00
Miss Eleanor Berting (Diocese of Indianapolis)	1.00
Mrs. B. Sturm (Diocese of Detroit)	5.00
Mr. T. Pfeifer (Diocese of Trenton)	1.25
Mr. W. F. Murray (Diocese of Brooklyn)	1.00
Mr. Joseph Cameron (Diocese of Rochester)	1.00
Miss M. Necisius (Diocese of Wichita)	1.00
Mr. J. M. Gleason (Diocese of St. Paul)	15.00
A Priest (Diocese of Concordia)	8.00
Messrs. Commerford and Dolan (Diocese of Albany)	1.00
Mr. V. F. O'Neil (Diocese of Philadelphia)	1.00
Mr. Hugh McGinley, Sr. (Diocese of Philadelphia)	5.00
M. D. Landry (Diocese of Antigonish)	1.00
Mrs. Charles Foxgrover (Diocese of Green Bay)	3.00
Miss M. E. Ryan (Diocese of Philadelphia)	1.00
Mrs. Seelbach (Diocese of Covington)	1.00
Mrs. T. P. Byrne (Diocese of Detroit)	5.00
Miss Amalia Rider (Diocese of Detroit)	1.50
Mr. W. F. Johnson (Diocese of Brooklyn)	1.00
Miss V. Ezell (Diocese of Newark)	1.00
A. W. C. (Diocese of Columbus)	1.00
Mrs. Hannah Dunn (Diocese of Dallas)	5.00
Mrs. Rosa Hughes (Diocese of Dallas)	5.00
Miss J. W. Woodward (Diocese of Newark)	2.00
Miss Bessie E. Henely (Diocese of Dubuque)	1.00
Miss K. R. Stephans (Diocese of Buffalo)	1.00
A Friend (Diocese of Boston)	.10
Miss Mary H. Travers (Diocese of Boston)	5.00
Miss P. Andyeska (Diocese of Cincinnati)	5.00
Miss Kate Connor (Diocese of Peoria)	1.00
Miss Eleanor Donnelly (Diocese of Philadelphia)	1.00
A Friend (Diocese of Buffalo)	.50
Miss M. Komehoff (Diocese of Covington)	1.00
Miss U. Weber (Diocese of La Crosse)	1.00
A Priest (Diocese of Altaon)	5.00
Mrs. M. F. Redding (Diocese of Helena)	5.00
FOR LEPER MISSION IN CHARGE OF MR. DUTTON, MOLOKAI.	
Mr. F. Harper (Diocese of Brooklyn)	10.00

FOR NEGRO MISSIONS IN CHARGE OF THE JOSEPHITE FATHERS.
Through Boston Diocesan Office $100.00
Through New York Diocesan Office 100.00
FOR INDIAN MISSIONS IN THE DIOCESE OF SANTA FE.
Through New York Diocesan Office 200.00
FOR INDIAN AND NEGRO MISSIONS IN THE UNITED STATES.
Rev. J. A. Maas, S. J. (Diocese of New York) 1.00
Through New York Diocesan Office ..... .25
FOR INDIAN MISSIONS IN THE UNITED STATES.
Through New York Diocesan Office 6.00
FOR BISHOP ROOKER, JARO, P. I.
Mr. Jas. E. Dougherty (Diocese of New York) 5.00
Through New York Diocesan Office 2.50
FOR THE CHARLESTON CATHEDRAL.
Through New York Diocesan Office 25.00
FOR SISTER LEOPOLDINE, ROSEBUD INDIAN MISSION, S. D.
Through New York Diocesan Office 100.00
FOR NEEDY MISSIONS IN THE DIOCESE OF MOBILE.
Mr. Hugh McGinley, Sr. (Diocese of Philadelphia) 5.00
FOR THE CATHOLIC MISSIONARY UNION.
A Friend (Diocese of New York) 25.00
FOR FATHER LUCCHESI, S. J., ALASKA.
A Priest (Diocese of La Crosse) 6.00
FOR FATHER WESTROPP, S. J., PINE RIDGE MISSION, S. D.
Through New York Diocesan Office 30.00
FOR THE REV. T. SCHMIDT, SASKATCHEWAN.
Through New York Diocesan Office 25.00
FOR FATHER N. COCCOLA, O. M. I., NEW WESTMINSTER.
A Friend (Diocese of New York) 2.00
FOR FATHER CARUANA, S. J., DE SMEDT, IDAHO.
A Friend (Diocese of New York) 2.00
FOR BROTHER E. M. COURBIS, O. M. I., SASKATCHEWAN.
Mr. Hugh McGinley, Sr. (Diocese of Philadelphia) 2.00
FOR FATHER FRANCIS, CANNONBALL, S. D.
Through New York Diocesan Office 4.00
FOR FATHER WOOD, FLORENCE, S. C.
Through New York Diocesan Office 5.00
FOR FATHER CORRE, P. F. M., KUMAMOTO.
Per the "Ohio Waisenfreund" (Diocese of Columbus) 79.50
A Priest (Diocese of Pittsburg) 1.00
A Priest (Diocese of St. Louis) 2.00
A Priest (Diocese of Pittsburg) 1.00
A Priest (Diocese of St. Louis) 2.00
A Priest (Diocese of Superior) 1.00
FOR FATHER FERRAND, P. F. M., TOKIO.
Through Boston Diocesan Office 20.15
Mr. E. O. Forney (Diocese of Baltimore) 5.00
Through New York Diocesan Office 10.00
FOR BISHOP BERLIOZ, P. F. M., HAKODATE.
Through New York Diocesan Office 26.00
FOR BISHOP CHATRON, P. F. M., OSAKA.
Through New York Diocesan Office 75.60
Through Boston Diocesan Office 4.00
FOR THE SISTERS AT BEWASAKI.
Through New York Diocesan Office 1.00
FOR FATHER LEBEL, P. F. M., BEWASAKI.
Through New York Diocesan Office 5.00
FOR FATHER JACQUET, P. F. M., HAKODATE.
Through New York Diocesan Office 2.00

CHINA

FOR BISHOP MEREL, P. F. M., CANTON.
Through New York Diocesan Office 16.00
A Friend (Diocese of Syracuse) 10.00
FOR FATHER CONRARDY'S LEPER MISSION IN CANTON.
Through Boston Diocesan Office 2.00
Through New York Diocesan Office 28.75
Miss A. M. Jackmann (Diocese of Brooklyn) 5.00
FOR FATHER JOHN FRASER, NING-PO.
Through New York Diocesan Office 6.00
FOR THE REDEMPTION OF FOUR CHILDREN.
Per Rev. Fr. Eustace, O. F. M. (Diocese of Chicago) 20.00
FOR SISTER XAVIER, NING-PO.
Through New York Diocesan Office 126.00
Through Boston Diocesan Office 6.30
FOR THE MOST NEEDY CHINESE MISSIONS.
Mrs. F. W. Hoffman (Diocese of Lincoln) 2.00

INDO-CHINA, INDIA AND EAST INDIES.

FOR FATHER AELAN, E. F. M., INDIA.	
Through New York Diocesan Office	$188.71
FOR FATHER AYRAUD, S. J., TRICHINOPOLY.	
Miss A. M. Jackmann (Diocese of Brooklyn)	5.00
FOR BROTHER STANISLAUS, C. M. S. F., LAHORE.	
Through New York Diocesan Office	2.50
FOR A NEEDY MISSION IN THE DIOCESE OF LAHORE.	
Through New York Diocesan Office	3.00
FOR EAST INDIAN MISSIONS.	
Through New York Diocesan Office	1.00
FOR FATHER MASCARENHAS, MANGALORE.	
Per Rev. A. J. Maas, S. J	2.00
FOR FATHER HOFFGARTNER, E. F. M., BORNEO.	
A Friend (Diocese of New York)	2.00

OCEANICA

BISHOP LERAY, GILBERT ISLANDS.	
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AFRICA

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The poor abandoned souls that have no one to pray for them.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

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APR 2 1907

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of the
Propagation of the Faith

LETTERS FROM THE BISHOPS AND MISSIONARIES
ENGAGED IN THE MISSIONS OF THE
OLD AND NEW WORLD

VOL. LXX **April, 1907** No. 471

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The Society for the Propagation of the Faith

An International Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and non-Catholic countries.

APPROVED BY POPES, COUNCILS AND BISHOPS

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627 Lexington Avenue,
New York City.

ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXX, No. 471. APRIL, 1907.

THE SOCIETIES OF CATHOLIC MISSIONARIES

XVI.

THE SOCIETY OF JESUS AND THE MISSIONS

In the last three numbers of the ANNALS we passed in rapid review the missions confided to the Franciscan, the Capuchin, and the Dominican Fathers. To-day we will give a short account of the apostolic labors of the Society of Jesus, the religious order to which belonged Saint Francis Xavier, the patron saint of the Society for the Propagation of the Faith.

Saint Ignatius of Loyola was too high-souled and noble-minded not to open to his sons the vast horizon of foreign missions. In fact he hoped for distant missionary work himself. Held back by his task of founder, he made ample provision in the Constitution of the Order for the conversion of infidels; and it was with this object in view that he imposed a fourth vow on the members of the Society, that of going even without resources wherever it would please the Holy Father to send them.

These few pages will show how his sons have realized, and how they are realizing the noble ideal their father had in view for the Society he founded.

I.—ANCIENT MISSIONS (1540-1774)

On April 7, 1540, Saint Francis Xavier sailed from Lisbon for the East Indies. There he was to found the first, the most celebrated, and the largest missions of his Order.

His zeal knew no distance. The vast peninsula of Hindoustan seemed too small for him. In 1545 he went to Malacca, Amboyna,

and the Moluccas; on April 15, 1549, he left for Japan, and when at last his end came, December 3, 1556, he was on his way to China.

A great organizer as well as a great apostle, he left behind him good, able men to continue his work. In India as well as in Japan his brother Jesuits were definitely established. One of them, Anthony Criminale, had already sealed the faith they came to preach with his blood. He was the first of a long line of martyrs, many of whom are on our altars to-day.

✣

At about the same time Jesuit Fathers went to Africa and to America.

In 1547 four members of the Society arrived in Congo and penetrated far into the country. The following year six members of the Society left Lisbon for the West Indies and went to Brazil, where a Province of the Order was soon founded. It also had its martyrs, Ignatius d'Azevedo and his forty companions.

The Eastern schismatic nations had their share in this apostolate. Xavier had brought back to the Catholic Faith the Syrians of Malabar. Ethiopia came next. In 1555 Nunez Baretto was appointed its Patriarch. Though he died at Goa without entering the country of "The Priest John," his coadjutor and successor, Oviedo, suffered there for a long time, and when recalled by the Sovereign Pontiff, he wrote on the margin of his breviary this simple answer: "I most ardently desire to remain in this ungrateful country, to suffer and perhaps to die for Christ." Nevertheless he left it, but it was through obedience.

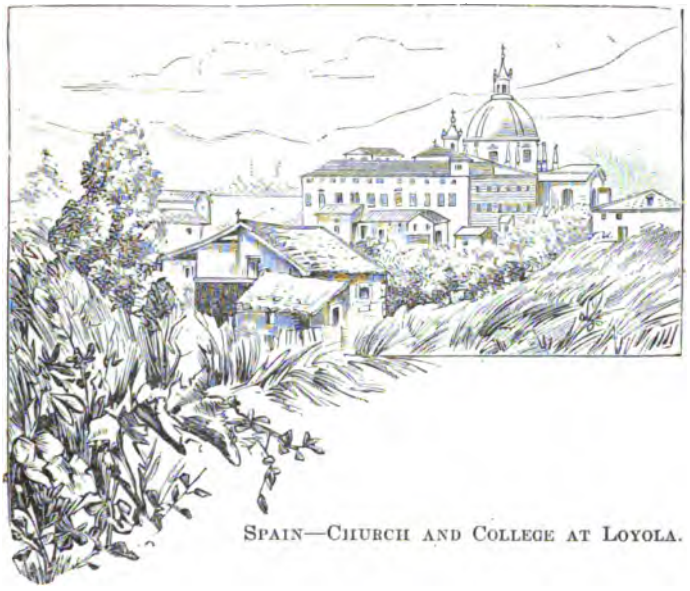
A short time later other Jesuits came to resume the work. The most celebrated of them, Father Païz, discovered the sources of the Blue Nile, and very nearly obtained the conversion of the whole of Ethiopia to Catholicism. In 1561, while Father Emmanuel de Montemajor visited Cyprus and the Archipelago, two other Jesuits, delegates from the Holy Sea to the Coptic Patriarch Gabriel VII, landed at Alexandria. One of them, J. B. Eliano, was a converted Jew, who on three other occasions filled this same office of Papal Legate, in 1579 and 1581, to the Maronites, and in 1583 to the successors of the Patriarchs Gabriel VII, John XIII, and Gabriel VIII.

✣

The first successor of Saint Ignatius, James Lainez, had fully entered into the spirit of the founder of the Order. Saint Francis

de Borgia, the third general of the Society of Jesus, contributed greatly to the development of its missions. He was generously helped by Philip II, of Spain, who imitating the zeal of John III, of Portugal —it was at the instigation of the latter that Saint Ignatius sent Saint Francis Xavier to India—did much for the missions in his possessions beyond the sea. Thus were founded the missions in Florida (1560), in Peru (1568), and in Mexico.

In 1579, Rudolph d'Aquaviva, the future martyr of Salsette, penetrated to the Great Mogul, Akbar. He began the foundations of a



SPAIN—CHURCH AND COLLEGE AT LOYOLA.

mission. True, it was interrupted for a time; but taken up again in 1595, and completed in 1621 by the establishing of a college at Agra. This same year marks an event of the greatest importance, the entrance into China of Father Michael Rogger. He was followed in 1581 by Father Matthew Ricci.

✣

Father Ricci was to be the real founder of missions in China.

Twenty years later he attained the aim of his whole life, settled in Pekin and was presented at court. A clever linguist, a mathematician and astronomer he was the first of a series of clever men, Schall (1591-1666), Verbiest (1688), Benoist (1715-1774.) The esteem

they enjoyed at court assured the liberty of the apostolate in other parts of the Empire, and while they preached the Gospel and taught mathematics to the Mandarins of the tribunals, their brothers of the French and Italian missions scattered broadcast, with open hands, the seeds of life in the Provinces.

In 1583 Father J. Mancinelli settled in Constantinople in the priory of Saint Benedict. It is true the plague soon carried off all the missionaries; but less than twenty years later other missionaries of the French province came, took their place, and continued their work during the whole of the XVII century.

Missions were not the least important work and glory of the XVII century. Those already founded under the protection of Spain and Portugal develop rapidly, while new ones take birth under the powerful influence of Richelieu and Louis XIV.

In 1602 Ceylon received its first missionaries. Thirteen years later Father Buzoni preached in Cochinchina. In 1626 Tonquin heard Father de Rhodes, who being exiled, traversed India and Persia on his way to Rome to ask for bishops for the extreme Orient, and gave rise in Paris to the admirable Society for Foreign Missions. In 1660 Father de Rhodes started out again, but this time for Persia, and it was on the tomb of the apostle of Tonquin that the mission of Ispahan was founded.

✣

At that time the same heroism was met with on all sides. It gave to Oriental India the apostles of the Bramins, the Fathers Robert de Nobili and Blessed de Britto; to the West Indies it gave the apostle of the negroes, Peter Claver, who called himself their "Slave forever."

In 1602, a college was opened at Santa Fe de Bogota. On the banks of the Amazon and the Maragnon, Indian Missions were founded which soon became so flourishing that they formed an independent Province.

In 1609, the protection of the Marquis of Salignac, ambassador of Henry IV, permitted the foundation of a residence at Constantinople. From there missionaries of the Society of Jesus were able to scatter themselves over nearly the whole of the Mahomedan world; in the Grecian archipelago, in Roumelia, in Crimea, in Armenia, Mingrelia, and Persia, in Syria, and in Egypt. Their role everywhere is a double one: to assist the Catholics and to bring back to the fold the dissenting: Nestorians, Jacobites of Syria and Armenia, Copts of Egypt, and Greeks of the four patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem.

Two years later, and always under the same protecting influence of France, other Jesuits established missions in Canada. Apostles before all, they were at the same time workers in the cause of civilization. Soon the Hurons, the Abenakis, and the Agniers received baptism. The Iroquois alone were untamable. But at least they made martyrs. The Fathers Jogues (1646), Lallemant, and de Brebœuf (1649), expired under the most horrible torture, only too happy thus to pay the ransom of the souls of the Indians.

And were not the missionaries of South America civilizers also? The Indians there were not less cruel or less savage than those of Canada. They had been worse treated by their Spanish conquerors. It was thought they were quite incapable of any religious culture. The Jesuits made men and admirable Christians of them. The first Reduction was founded in Paraguay in 1610, by Fathers Simon Maceta and Joseph Cataldino. More than a hundred others were created during the course of this century. We all know what wonders of purity and Christian courage flourished there.

The peace which reigned in these Christian stations was soon known of and envied in Europe. The English Catholics persecuted at home resolved to leave their native land and seek peace in the vast solitudes of America. On March 27, 1634, the founders of Maryland landed on the banks of the Potomac river, and four Jesuits accompanied them. Their superior was Father Andrew White, who thus founded the first Jesuit mission in the United States.

✣

The XVII century had been a prosperous and fruitful one for the missions. It was quite otherwise during the XVIII century. Beginning in the midst of the famous question of rites, which divided the missionaries of India and China, it held in reserve many trials for the Society of Jesus and ended amidst the ruins of their works. The hardest blow came from where it was least expected, from the Catholic Courts of Portugal, France, and Spain.

Pombal, Choiseul, Tanucci, and d'Aranda had sworn the destruction of the Jesuits. They were to attain their object in 1774, when Pope Clement XIV issued the brief "*Dominus ac Redemptor.*" But they had not waited till then to strike the Order. After being exiled, their property was confiscated, and even the Procurators of the missions were not spared. Portugal and Spain went further still. In the vast colonies belonging to these two kingdoms, the missionaries

were brutally seized, placed on crowded ships, and forcibly taken back to Europe, and in most cases they had not been replaced.

✣

Rome, it is true, tried to fill the void left by the Jesuits. The Indies were confided to the Society for Foreign Missions, of Paris, and ten years after the brief "*Dominus ac Redemptor,*" the Lazarists were in charge of the missions of China, Persia, and the East. The old Jesuit missionaries—their number had greatly diminished—remained bravely at their task wherever they were allowed to do so and continued their work of self-devotion under the new jurisdiction. The Lazarists and the missionaries of India were not wanting in zeal and self-sacrifice, but their number was not equal to the task. In Europe the French Revolution had tarried the source of all vocations. Even Rome was threatened. There was a stop, as it were, to all religious vocations for the Apostolate.

It was short, thank God! The XIX century was to witness the glorious resumption of far away missions, and the Society of Jesus reestablished by Pius VII claimed as its right to take part in them. What it did then and what it is doing to-day remains to be seen.

II.—THE NEW MISSIONS (1804-1906)

On March 7, 1801, Pius VII recognized the existence of the Society of Jesus in Russia and authorized it to receive novices. On July 30, 1804, the same favor was extended to the kingdom of the Two-Sicilies; and on August 7, 1814, the Papal Bull "*Sollicitudo omnium Ecclesiarum,*" reestablished the great work of Saint Ignatius throughout the whole world.

At this latter date the Society of Jesus had already resumed its missionary Apostolate.

In 1805, two Sicilian Fathers had gone to Syra and Naxos in the Archipelago. Their work was continued later on by the foundation of a college at Constantinople and the resumption of the missions in the East.

Furthermore, the Jesuits of Maryland, with Archbishop Carroll at their head, had requested to be readmitted into the Order, and a superior was given to them by the Very Rev. Father Gruber (1808-09).

Ten years later some old Jesuits, of Mexican origin, obtained, after many trials and difficulties, reorganization of the Province of Mexico.

Then, in proportion as the Order renews its life in Europe the old missions are reopened.

In 1823, the Canadian Mission is taken up again by Fathers from France who are pleased to find the Indians of the Great Lakes still faithful to the remembrance of the "Black robes" who had baptized them.

This same fidelity is met with everywhere and it causes the Oriental patriarchs to ask Rome for the return of the Jesuits. A Greek-Melchite Bishop, Mgr. Maximos Mazloum, some time later Patriarch of Antioch for the United Greeks, brought to Beyrouth in 1831 the

SPAIN—MANRESA.

two founders of the new mission of Syria, Fathers Planchet and Riccadona. After having tried in vain to found a seminary at Aïn-Traz, as they had been asked to do, they opened two residences in the Libau, Bikfaia and Maalaquat-Zahlé.

✣

Perhaps more than any other the mission of Kiang-Nan desired the return of the Jesuits. Being the prey of a violent persecution when the brief of suppression was published, it was only thanks to the zeal of some native priests that the flourishing Christian settlements were preserved. When calm was again reigning, this center was without a bishop, had hardly any priests, and asked for help. The Very

Rev. Father General heard the appeal, and responded to it in 1840. To-day the mission of Kiang-Nan has a Jesuit bishop, 187 priests of which 61 are Chinese, and 153,000 Christians.

In India the Fathers of the Foreign Missions had more than they could do. Three Vicariates Apostolic had been established. From one of them, that of Coromandel, Madura had been separated in 1836. The province of Lyons accepted the care of it. In 1840 was founded in America the mission of New Orleans, and in 1845, the mission of Madagascar. When, in 1852, the province of Toulouse was separated from that of Lyons, it kept Madagascar, Madura, and New Orleans, leaving to the province of Lyons, Syria and Algeria.

✣

The revolution of 1848, which drove from Spain and Italy and many countries of Europe a great number of religious orders, was the cause that many generous souls were attracted to the far away field. New missions were multiplied. Not to mention the flourishing missions of South America, Colombia, Peru, Chile, confided to the Spanish Fathers, there is Southern Australia (1848), then the mission of the German Fathers in Brazil (1848), and that of the Italian Fathers in California (1850). A few years later the Vicariate Apostolic of Bombay is confided to the German Fathers (1856), while the mission of southeastern Tchély is added to that of Kiang-Nan. Three years later, Spanish Fathers go to the Philippines and Belgian Fathers to Bengal (1859). Fathers from Holland found missions in Java, Sumatra, Flores, and Timor (1860).

Other foundations marked the following years. In 1867 the province of Naples accepted the missions of New Mexico, Colorado, and Texas. The Irish Fathers have united their efforts, in Australia, to those of the Austrian Fathers since 1865.

✣

The missionary movement has not ceased since 1870. The mission of Zambezi dates from 1876. It was at first confided only to Fathers of the English province, but divided in 1890 between this province and that of Portugal. Almost at the same time the province of Venice accepted in India the mission of Mangalore (1878).

The decrees of 1880 which dispersed the Jesuits of France and drove them from their colleges had good results for the missions. Egypt and Armenia owe them; the former two colleges at Cairo, and Alexandria, and a residence at Minieh; and the latter the six residences of Adena, Sivas, Marsivan, Tokat, Cesarea, and Amasia.

Finally, the last foundations according to date, but certainly not the least admirable or the less envied, the missions of Alaska and the Congo, were founded respectively in 1886 and 1893.

✣

From this short historical sketch it will be understood that it is quite impossible to enter into any details which would enable the reader to appreciate the works of the missionaries and the results obtained by them. It would take a volume to do so. Many of those missions have already had their historians.

The object of this sketch is merely to show the successive development of the missions of the Society of Jesus.

✣

In 1851, Cretineau-Joly wrote: "Modern Jesuits have often been accused of not following in the footsteps of their predecessors. It is said that they only accept the Apostolate in transatlantic countries when they are absolutely obliged to do so. . . . But figures and facts contradict this assertion. According to the lists of 1845, the Order counted only five thousand Jesuits and five hundred and eighteen of them were employed in the missions, that is to say, one-tenth, the same proportion as was always kept since the foundation of the Order."

These words are more true to-day than they were fifty years ago. True the figures have changed, but always in favor of the subject in question. At the beginning of 1906, there were in the missions 4290 Jesuits, and all the members of the Society numbered 15,661. From one-tenth the proportion has mounted to one-fourth.

It is a great deal, and at the same time it is little. There is not a superior of missions who has not and who does not exclaim with Our Saviour before the ripening harvests: *Rogate ergo Dominum messis ut mittat operarios in messem suam.*

With regard to the efficiency of their ministry we may judge of it by the following figures: The number of Christians evangelized by the sons of Saint Ignatius in India, Ceylon, China, Africa, the New World, and the Philippines exceeds one million one hundred thousand.

Therefore much good has been done. To whom must we attribute the merit? First of all to God and to the sufferings and labors of the missionaries; but also, and in a great measure, to the Society of the Propagation of the Faith, to the readers of and subscribers to the ANNALS.

MISSIONS IN ASIA

CHINESE CUSTOMS

Catholicism in China

By Bishop Chatagnon, P. F. M.,

Vicar Apostolic of So. Si-Chuan.

In the following letter the venerable Vicar Apostolic of Si-Chuan expresses his views on the present situation, and the evolution of mind which is taking place in the Celestial Empire. His experience and profound knowledge of the Chinese question make them worthy of the most serious attention. Notwithstanding unfavorable circumstances the progress of the Faith is not without its consolations, and the touching episodes related by Mgr. Chatagnon will show our readers what a fruitful harvest is gathered, owing to their mite of prayers and alms.

Letter of Bishop Chatagnon

Soui-fou, September 1, 1906.

Suicide in China.

I would like to have only good news to send you as marks of gratitude for your devotion to the missions, which might also console you a little for the misfortunes which afflict Holy Mother Church in Europe. But we ourselves have not been spared, and here in the Far East we have felt the consequences. The newspapers have related the horrible drama which took place last Spring at Nan-tchang in the province of Kiang-si. What had never been heard of before was the case of a Mandarin committing suicide that the missionaries might be massacred. That was very Chinese! A trait of the customs common to all the people of the extreme Orient, Chinese and Japanese, and which seems very strange to Europeans, is the disregard they have

for life and the ease with which they sacrifice it for the least thing. If anyone wishes to take revenge of an enemy, he has only to hang himself at his enemy's door, or cut his throat in his house, and the enemy is quite crushed. If he has a powerful adversary he cannot resist, he has only to take opium and die and behold he is triumphant not only in public opinion, but before the tribunals. It is understood that anyone who sacrifices his life must be innocent, having right and justice on his side; as though one could not give his life for a bad cause!

SOUTH SI-CHUAN—COLLEGE AT SAN-KAN-LÉON.

But to make a Chinese give up this idea is about as difficult as to persuade some Europeans that they make a great mistake when they think of satisfying honor by a duel; or wiping out mutual offences with the blood of the offender or the offended as the case may be. These customs are the remains of barbaric ages, and are found among all nations; the suicidal mania prevails sometimes to such an extent in China that the Mandarins do all in their power to prevent it. Then they forbid suicide for any cause whatever and warn the public they will take no account of it; but all their orders have to give way to public opinion, and suicide is considered a heroic act. This was

seen in the affair of Nan-tchang which was so difficult to settle. The heroic Mandarin was extolled to the clouds and pagodas were erected in his honor, just as they erect statues to heroes in other countries. It is no use proving that he was in the wrong; the people, or rather their leaders, Mandarins and scholars, do not neglect such an occasion to honor him and curse the missionaries. By an incomprehensible blindness Protestant ministers side with the pagans and show great animosity towards the Catholics in their newspapers and reviews. One would think we were in the times predicted by the Gospel: "You will be hated by every one because of My name."

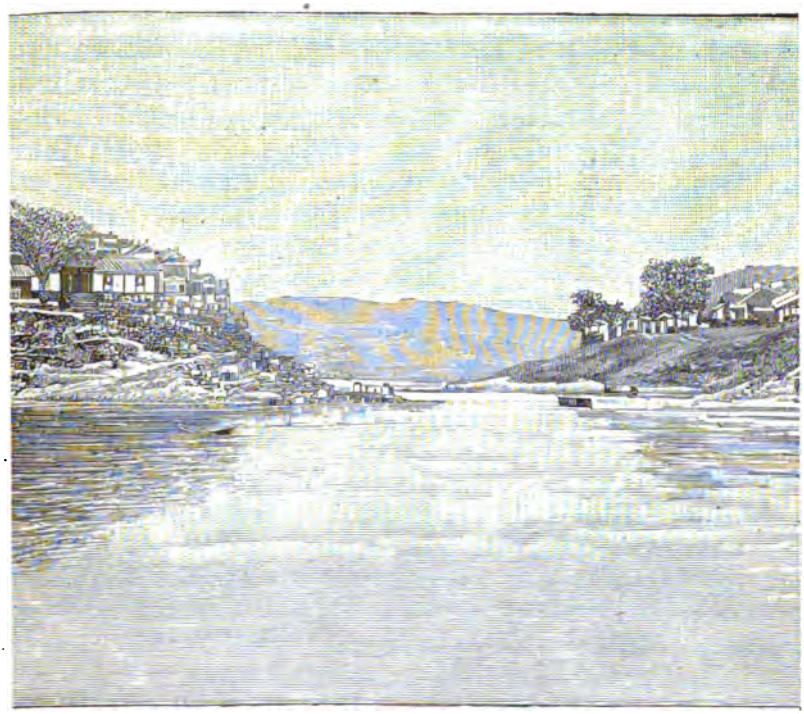
Consequences of the Persecution in France.

At present, circumstances favor the Protestants. Not only did the great powers which represent Protestantism, England and the United States, side with Japan and China in the war against Russia, but France which represented Catholicism gave up its protectorate, and began to persecute the Catholics at home. This persecution did not escape the attentive eye of the Chinese. The newspapers which are getting more numerous every day say that the moment has come to abolish the Catholic religion in China, as the Europeans have seen its falsehood, and are doing their best to destroy it at home. France would still like to uphold its countrymen, and protect their interests, all bound up in Catholicism, but finds herself in a position which adds to her weakness. Happily the other powers, though Protestant, not being blinded by religious hatred, see that a close solidarity should unite all the Europeans in China and are therefore obliged to count with us. Thus God uses error to protect Truth. Mr. Bapst, the new French minister to Pekin, has suitably settled the affair of Nan-tchang, notwithstanding the opposition of the scholars and Mandarins. But he had to use all his energy and ability in order to succeed. Let us hope that our enemies will keep quiet for a time!

The Past a Guarantee of a Better Future.— Some Touching Facts.

Through good and bad weather we continue to work for the extension of the Kingdom of God, and His word has not been fettered. They tell of an incident which took place over ten years ago, which foreshowed the future. It was in 1895 the Viceroy Lieou had opened the era of persecutions by setting the population against us in the capital of the province; all our establishments were plundered and

burned; Christians and missionaries were hunted everywhere. At this time when the Christian religion seemed crushed, they say that over the burning ruins of one of our houses, a cross appeared before the eyes of the pagan spectators, who cried out: "The cross will conquer, it is useless to try to crush it, Christianity will triumph!" And that is just what has happened. Since then the pagans have tried



SOUTH SI-CHUAN—THE TSE-LIAN-TSIN RIVER.

many times to destroy Christianity, but have always prepared new triumphs for it, so true is it that the blood of martyrs is the seed of Christians. At least in our mission I can testify that the number of Christians has increased more during the last ten years of persecution than during twenty years of peace. Pagans have come in numbers to enter the fold and numerous catechumens are waiting to have the doors opened to them. If our resources and particularly if catechists had sufficed we could have received a greater number. We must hope that with the grace of God many will be able to force an entrance into

the kingdom of heaven. The Spirit breathes where it will and as it will. It is admirable to prove what ardor and what strength it sometimes communicates to these, often most apathetic and so indifferent. Judge for yourself.

Two months ago my Provicar, Father Moutot, visited a station in the country near Soui-fou. After an examination he consented to baptize several catechumens on the following day. But during the night there was a dreadful storm and the next day they found themselves separated from the Father's residence, by a torrent more than three hundred feet wide. No bridge, no boats. Should they miss the meeting and defer their Baptism? They did not think of such a thing, but confident in God they threw themselves into the water and swam across at the risk of being carried away by the torrent. The Father, who did not expect to see them, was greatly astonished. He was obliged to forbid them to expose themselves to so much danger, otherwise they would have come back the next day to assist at Mass.

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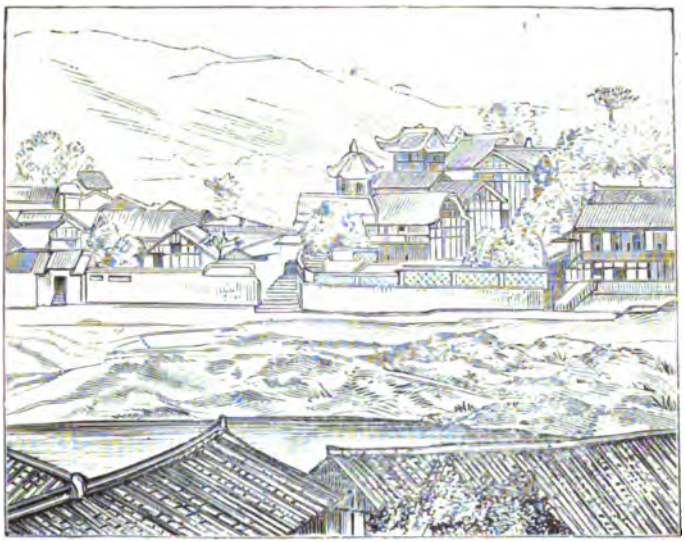
Another example of God's mercy and the generosity with which He grants His favors even to the workers of the eleventh hour is given me by Father Chinchole:

"At Yuin-Lin, my catechist had often exhorted an old pagan woman to embrace our religion in order to assure her salvation. She did not seem to be far from the kingdom of God. The great difficulty with these old pagans, who have passed all their life honoring the idols, is to renounce all the merits they think they have acquired by making pilgrimages, fasting, burning incense and candles, in honor of their idols. Some of them have formal notes, signed by the Bonzes, which assure them a good place and a great reward in the next world. It is very hard for them to have to burn these 'bank notes.' If there are pagans of good faith, they are certainly found among these old women. Only to see them perform their devotions in the streets and public places, without any signs of human respect, is a guarantee of the seriousness of their convictions. The woman in question finally gave way to the exhortations of my catechist, and, feeling she was near death was carried to the Catholic church to adore the true God. It is the way by which pagans make a public profession of Christianity.

"The catechist seeing on one side her faith and good will, on the other the very precarious state of her health, considered it his duty to baptize her at once, after having repeated the exhortations and in-

structions he had already given her. She returned home quite happy; but the next day she grew worse, so the catechist sent some pious Christians to assist her and recommend her soul to God. The sick woman was not at all surprised for the pagans have a like ceremony to open the way, as they say, to the soul about to leave the body. But said she, addressing the Christians who had hastened to help her: 'I am not going to die to-day. Come back in two days. It is on the third day after my baptism that Jesus said he would come for me.'



SOUTH SI-CHUAN—THE CITY OF TSE-LIAN-TSIN.

"Effectively, on the third day she gave her soul to God, and edified all present by her beautiful death. Her husband who had never opposed her conversion was touched by divine grace, and asked to become a Christian in order to die contented and resigned as his wife had died."

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I cannot resist the pleasure of giving you also circumstances of the death of an excellent catechist Father Chinchole has just lost.

"It is certain that God needs no one to do His work and that we are all useless servants. Nevertheless, while adoring His designs, I cannot help regretting the death of my catechist Philip who had, so to speak, founded the flourishing Christian station of Ta-ten, which he directed so well. He was only thirty-eight years old and promised

long services. But like many saints, he went through a long career in a short time, and his short, well-employed life, condemns the long idle life of many others.

"The catechist was the grandson of a Bonze, and he and his three brothers owed their conversion to a mysterious vision. It will be shown that it was not in vain, for all three were faithful servants of God. A few years ago two of them died, as they had lived, like good Christians. The third who was my catechist has only just died. A neglected ailment caused dropsy to set in; last year in September he grew worse and I thought it best to accede to his wish and give him the last sacraments, but I could not resign myself to losing him, so I told him to ask Our Lady to obtain his recovery.

"She preferred taking him to paradise with her, praised be God! May he not forget us in heaven, but protect the new Christians of Ta-ten, whose father he was. After he had converted a pagan he was not satisfied with saying to him: 'Study the prayers and the doctrine and keep the commandments.' He looked after his neophytes with the solicitude of a mother and notwithstanding his daily occupations, never accepting any remuneration from us, he often united them in his house to teach them prayers and explain the doctrine to them. On Sundays particularly he kept them a great part of the day, praying with them and teaching them to sanctify the Holydays. He did not consider his task done when they were baptized, but he watched over them and exhorted them to live like good Christians. He was just and charitable, always ready to help them in their needs and temporal affairs, but first of all the commandments of God had to be faithfully observed.

"His greatest sorrow was to see God offended. Some neophytes that he considered indifferent would have been considered fervent in any other center. He had not much confidence in the perseverance of those who led a lukewarm life. So it was with good reason that my predecessor, Father Renault, had called this station a small paradise. No lawsuits, no quarrels between Christians nor with the pagans. It was really '*Cor unum et anima una.*'

"The Christian settlement had grown during his time and the little chapel had become too small for the number of the faithful. Two months before his death, he traced the plans of the new buildings he had in view: church, schools, a house for the missionary, nothing was forgotten. God did not give him the time to realize his plans. He grew worse suddenly and was soon in danger of death.

"His relatives sent for me to assist him in his agony; I could not arrive in time, but I have no uneasiness about his salvation. He died as he had lived offering his life to God, and asking those present to say the prayers for the agonizing. Kissing the cross and invoking the names of Jesus and Mary he breathed his last."

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There is a death which causes many regrets, but it also gives many consolations. It is one of those examples which encourage the missionary and compensate him for many hardships that appeared sterile. I have related it in order to increase the zeal of the pious associates of the Propagation of the Faith. We live in times when the Church needs the help and devotion of all her children. May God raise up many such lay apostles!

MISSIONS IN AFRICA

VICARIATE APOSTOLIC OF GABON

The Franceville Mission (Upper-Ogowe)

The mission of Franceville is the farthest in the interior of the African Continent of all the stations of the Vicariate of Gabon. It is in the Upper-Ogowe, about 600 miles from the coast, and communications by the river are very difficult on account of the numerous rapids. For many years the missionaries have tried to communicate with Franceville by the Congo River and its confluent the Alima. But from the extreme point of the Alima to Franceville there are still more than 200 miles to be done on foot through deserted country and swamps. These great difficulties have not stopped the missionaries, who continue their work with zeal and devotion, as will be seen by the following letter which the Rev. Father Biton addresses to the members of the Society. He came to Europe recently to have a dictionary and a grammar printed in the language of the country.

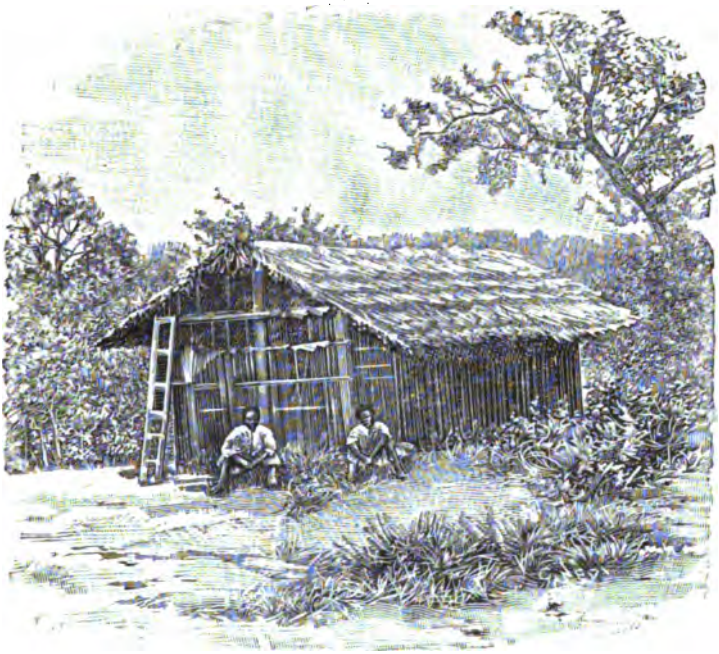
LETTER OF FATHER BITON, C. S. SP.

Our flourishing mission of Franceville, which the great and numerous difficulties of supplying with provisions have almost destroyed at different times, has now taken new life and hope.

But what great trials await us before we can arrive at a definite solution of this critical position. So with a sore heart, but in nowise crushed, we feel the need of coming in contact with your compassionate and generous hearts! It is good to know we do not work alone and that though separated by a distance of several thousand miles we have friends (who are apostles, because they aid the apostles) to whom we can confide our miseries and tribulations.

The Old Station of Lastoursville.

Twenty years ago our chiefs said to us as Jesus Christ had said to Saint Peter: "Launch out into the deep," and following their words we penetrated 450 miles into the interior of the country, counting as nothing solitude, privations, sickness, even the perils and dangers of all kinds which awaited us in the terrible rapids of the Ogowe. Lastoursville was founded.



GABON—A PAHUIN HUT.

Consoled at first by success so dearly bought, we thought that at the price of like efforts and the same sacrifices we would always be able to make the like conquests. So we went gaily forward smiling at misery.

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We held out for twelve years. Many a time we stood pensive before the whirlpools which in a moment swallowed up cargoes, canoes, paddlers, and from which we escaped only by a miracle.

The ingratitude, the indifference, the hostility of some of the tribes, added to the hatred which the fetishers excited against us discouraged

us in the end; in July, 1899, we left Lastoursville sad at heart, and, notwithstanding all we had gone through, cast a lingering look of longing and regret over the beautiful country we were leaving.

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The Foundation of Franceville.

We had been told to "Go forward!" So we mounted the Ogowe 200 miles higher up, in order to be nearer the river Congo with its easier means of transportation and its well disposed population, as we thought. Soon after we gave up the idea of joining the Vicariate of Gabon and entered that of Oubangui. Thus Franceville in its turn was founded near the ruins of the old French post founded formerly by Brazza.

We now found ourselves, dear associates, at 600 miles from the coast, by the rapids of the Ogowe, without any other means of transportation than the scooped out trunk of a tree which is called a "pirogue," and about 120 miles to the nearest post in the Vicariate of Oubangui, Lékéti, and more than a thousand miles from the coast by the Alima river, Brazzaville, and the Congo. Between us and the Alima extends a sandy country through which for twelve days the carriers suffer from heat and thirst. No shade in the small and rare oases of these dreadful plains, no bridges across the rivers, and food of any sort extremely dear.

Notwithstanding all these obstacles, the Ndoumous who surround the mission were very amiable at first and files of thirty or forty men went for our numerous boxes, which are needed in a country where money is not current and where you must have things to give in exchange, such as stuffs, salt, powder, guns, knives, looking glasses, fancy chains for the ladies, spoons, bells, and forks for those initiated into the customs of the whites, etc., etc.

Difficulties Encountered.

Everything went well at first. Then the carriers struck, and our freight arrived—when it arrived—fifteen and eighteen months after it had left Europe.

Privations, anxieties of all kinds, and the work of building affected our health. Sustained and helped by some of our merchant friends of the Society of Upper-Ogowe we lived on, compensated for our many troubles by the always growing number of Christians, who were so welcome to the great family of Jesus Christ, when all at once the worst news we could fear came to us; owing to economical consider-

ations, the Vicariate of Oubangui could not keep us any longer, and we must return to our former Bishop, Mgr. Adam, and to the Gabon, our original Vicariate.

Good will was certainly not wanting in anyone. But both from

GABON—A PAHUIN VILLAGE.

Brazzaville and Libreville we heard these words: "We cannot do anything for you, the burden your presence entails is too heavy for the Vicariate." To the stupefaction of the first moment were added eighteen months of anxiety and cruel anguish; because placed between the two basins of the Ogowe and the Congo, we were condemned to live all this time in the greatest uncertainty about the future of the mission. In vain the people longing for baptism pressed round us

as much as to say to us: "We belong to God and to you, do not abandon us!" Everything seemed like an obstacle in our way, and even the honor accorded us of being placed at the outposts, on the frontiers of the Church, became a burden.

But far from us and our hearts even the shadow of anxiety and dejection! The word discouragement is not Christian. Words of comfort came to us: "God wills it! And you desire it with Him. We will live on!"

The Tribes of the Upper-Ogowe.

An imperious duty retained us among these tribes, the most gentle of the whole Congo. Though very different in dispositions and character, they were not wanting in sympathy for us.

The Ndoumous, in whose country we are installed, are strong, clean, and good workers. All those who know the blacks will acknowledge that in Africa this is a rare quality. They supply us with food, like theirs, and with carriers.

The Kanigois, on the North West, living in a country covered with tall herbs and clear streams, which descend in cascades from the steep hills, remind one, by their fickleness and levity of the light grasshopper and the flying ants, which they eat and consider tid-bits. They are brave, far from stupid, but they have no enthusiasm for the Catholic religion.

The Kotas, on the South and South West, are a strong and proud race. As yet little is known about them. In their relations with the Europeans they are suspicious and haughty; their language, which is fine, though rude and savage, differs totally from that of the Ndoumous and the Mbetes.

The Mbetes, on the North and East, are our privileged and preferred ones. Though rather boorish, not over clean, jealous of their repose and liberty, they have incontestably a great superiority over the other blacks in the environs. They desire to die baptized. In many of their villages hardly any one passes away without receiving the sacrament of regeneration.

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I could name many who have preferred death to apostasy. Listen to these words, which, in my opinion, are not unworthy of the acts of the martyrs: "I know well that the pagans have killed me," said one of our brave Christians, who was poisoned, because he would not

sacrifice to the fetiches, "but they cannot kill all of me. I abhor the devil and God will always love me."

Are there many, let me ask, of our Christians in Europe or America, who possess the lively and heroic faith of the poor child of the African forest?

Present Condition of the Mission.

The future looks bright and consoling and will compensate for all our sorrows and sacrifices. At present we have 600 Christians, 200 are dead, the greater number of them carried off by the dreadful sleeping sickness. Six posts or stations, each with a catechist and a small chapel, have been established among the different tribes. Really, it is wonderful to see these little black missionaries unite around them at eveningtide children, those of their own age, and some old men with gray beards. Our instruction is given, then they say the rosary, and before separating they sing a hymn, all in the language of the country.

Fifty young men are brought up at the mission. If our cash box was not so often empty, we would be able to instruct many more, because they come to us from all sides.

And what about the girls? you may ask. Alas! when shall we have nuns? Without them no real education is possible for the girls. Consequently no really Christian marriages, therefore no Christian society.

Which of you, dear associates, notwithstanding the hard times, have any capital to invest in this most necessary good work? I am sure Saint Peter will willingly undertake to pay you the interests in heaven.

Good-bye! Blessed be God, and may His Kingdom come!

MISSIONS IN OCEANICA

AMONG THE SAVAGES OF NEW GUINEA

By

Bishop Allain de Boismenu,

M. S. C.

We have seldom read more stirring pages than those contained in the diary of the coadjutor of Mgr. Navarre. The author introduces us into the heart of the country among the savages he is called upon to evangelize. In the first part of the narrative we assist at the first attempts of evangelization and at the first triumph of grace in these rough natures. But it is in the second part that is shown the missionary's courage and contempt of danger, and also the visible action of Providence.

The greater part of the population of New Guinea belongs to the Papuan race. But in many instances there is a mixture of negro blood. This ethnical duality explains the variety of opinions of the different travellers in New Guinea. The tribes visited by Mgr. de Boismenu are in the south-eastern part of the island.

I.

AMONG THE PAPUANS.

A Glance at the Mission.

Our mission in New Guinea is still very young and very humble. Mgr. Verjus celebrated the first Mass there in July, 1885, but in reality the work of evangelization only began seriously towards 1895. The first ten years of a mission do not count as

far as spiritual work is concerned. In fact these first years were heroic times, during which a number of missionaries, worn out by privations and fevers, gloriously ruined their strength in the first material work of the founding of a mission in the study of the language, in exploring the country.

Since then death has reaped more than a third of the members of the mission. Nevertheless, in spite of constant reverses, we always advance, slowly it is true, but thank God without ever going a step backward.

Our Vicariate Apostolic comprises about 80,000 square miles on the island of New Guinea, the Archipelago of the Louisiades, that of the islands of Entrecastaux and Trobriand, and a number of islands in the Torres Straits, the whole with a native population of about 400,000 souls. We have only been able to begin the work in a few places of this vast field.

First Works.

The outset of the mission, like all beginnings, was hard and difficult. It demanded of those taking part in it, long hours of hard work and great energy. It was necessary to open up a road or way of communication between the coast and the nearest inhabitable places, through a deserted tract of country. Months and months of hard work in the fetid humidity of the forest were hardly sufficient to trace at first, and then to open up, a small portion of this road through the tangled growth of the mountains. But the missionaries' great endurance and perseverance accomplished it. Our first installation was made at the end of 1900, and on Christmas day, to the deafening noise of a diabolical dance, Father Jullien and I celebrated midnight Mass, in a corner of Father Pages' poor hut which was in perfect harmony with the poverty of the stable of Bethlehem.

We had brought with us two young missionaries just landed from Europe. They began at once the study of the Kuni language with great zeal and energy. At the end of a year they placed before the astonished eyes of the people some pictures from an illustrated catechism and began to explain them, thus sowing the first seeds of faith in this waste land, untilled since centuries.

What did these savages feel in their souls at the sudden revelation of the symbols of their duties and their destiny? The missionary could only read in their faces a certain expression of amazement. The young men looked puzzled, the old men looked rather stupid.

Since then the instructions take place every day, the attendance is very irregular and many of those present do not seem to care much for what they hear. The words of Saint Paul: *Gentibus stultitiam,* "unto the gentiles, foolishness," are still true. Here as everywhere else the first judgment of human nature on the question of the Redemption is: What nonsense!

Our First Catechumens.

By degrees some slight indications led us to see some germs of faith. A few of the young men expressed a wish to be baptized. In order to give them better instruction we resolved to adopt them. We made room for them at our hearth, under our roof, and rest assured they had a large place in the hearts of the missionaries.

Thus was formed the first small group of catechumens at Uni-Uni. In these solitudes, lost in the mountains of New Guinea and so far from his native land, the missionary found among these children his family, his hope, and his earthly reward.

Mission Life.— The First Baptisms.

Every morning with his axe and spade on his back the missionary and the boys go to the forest to cut down trees and cultivate the soil into a large garden where the boys learn to work. The beginnings were difficult, even discouraging; alternately we were obliged to use firmness and prudence to reduce these wild savage characters to the discipline of work and a more regular mode of life.

Their thirst for liberty was often so great that we had to send them to hunt the wild boar in the underwood, that they might have for a while plenty of air and violent exercise. By degrees work was accepted and liked better and with it Christianity made progress. No trial is as good as assiduous work.

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We must really believe that God was pleased with our children, for nearly of all of them remained faithful to their resolutions, so in the month of August, 1903, Mgr. Navarre was notified that on the Feast of the Assumption the baptism of the first eight adults would take place.

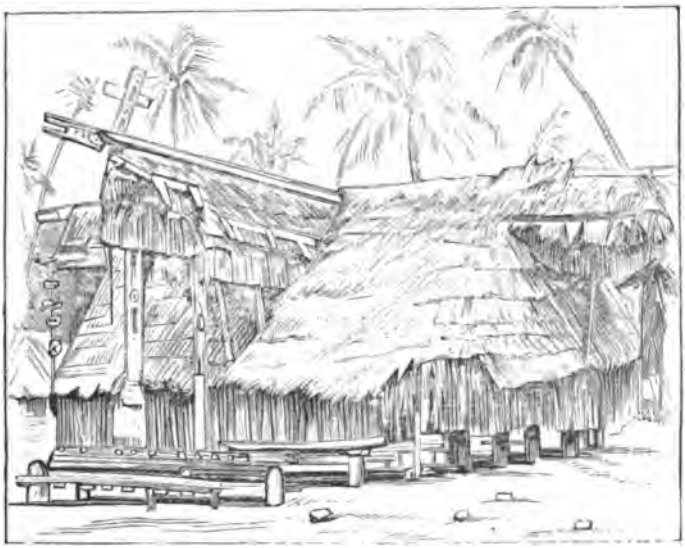
That day was a grand and joyous feast for us all. Our young people came very piously to receive Baptism and Confirmation, and we saw with pleasure divine grace entering the souls and radiating in gentle happiness in the faces of our dear little mountaineers. Since then they have remained faithful to grace. Of course they are not perfect,

but for those who know anything of the surroundings in which these children are born, their fidelity is a great and singular proof of the power of Christianity.

Customs of These People.—Family Life—Cannibalism.

We must remember that this tribe of Kuni is one of the most debased of the human race. There are no family ties of any kind. In fact a family is but an accident, an episode in life that leaves no traces, and is not worth a thought.

As soon as children are able to roam the forests, they never give a thought to their parents, much less think of loving them. Love their parents! What a strange idea for a young savage! And how could they love them?



NEW GUINEA—A KANAK DWELLING.

One day we heard our catechumens telling some of the adventures of their childhood, which they had gathered from the lips of their parents. You might like to hear a few samples.

"I was born without toes," said one of them, "seeing which my mother fled from the house and threw me in the underwood. Boars abound there, and I would soon have been devoured by them if my uncle had not had pity on me and saved me."

Another related that one day his father not being able to calm his

cries and tears said to him: "'Do not cry, I will kill a little girl and bring you her cheek to eat.'

"My cries gave way at once to intense joy and ardent longing for such a treat. In the evening my father returned without bringing the expected feast. Then there was a scene, and screams and rage. It was the greatest deception I ever experienced."

No, indeed, nothing is more repugnant and wretched than human nature which has not come under the blessed influence of Christianity.

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Our mountaineers have not a quiet and peaceful day in their sad lives. Even when they go, as friends, to rejoice together, do you think they feel reassured? Never! They always carry their lances and tomahawks with them, and they act rightly in doing so, because it is generally after these feasts and dances, and after killing the pigs that men are killed also; and under the burning stones where the pigs are cooked the limbs of some of the invited guests may sometimes be seen also. This is by no means an uncommon sight!

The savages of Kuni are always distrustful of each other and never go about without being well armed. They glide through the underwood and hide as soon as they hear anyone coming. Who knows but it may be a sorcerer, the relation of a dead man looking for a head, or simply a "friend."

The Kuni savages say that human flesh gives strength to the muscles and courage to the heart. They even give babies pieces of human flesh to suck. They say it makes them grow. And then these cannibals have such a nice euphemism for saying they have eaten human flesh! After the murder of a poor woman, an old man, called Baloda, was at the house one day. The children teased him about his cannibalism. Rather ashamed at being obliged to acknowledge it before us he tried to avoid answering. At last, pressed hard and vanquished, he rose like a spring and cried out: "Well yes I did eat a flower" and went out like a shot followed by the invectives of our young neophytes.

The Work of Grace.

Since their baptism our young men feel all the horror of the scenes they lived through in their childhood. But now their hearts are changed and it is a pleasure to hear them, in public and before the chiefs, condemning the wild savage acts of their tribe. For those who know the powerful influence of the old men, the sorcerers, the great

men of the tribe, and the superstitious terror in which they hold the young, the awful means they employ for making the usages and customs of their ancestors respected, for those ones I say the boldness and independence of these little savages, so young in the Faith, is humanly inexplicable. In our hard life this is a ray of light, a smile from heaven, a real consolation.

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But I do not wish to deceive you, so you must know that the great mass of our Christians is far from possessing courage of the same stamp as that of our little mountaineers. Too many of them have the same easy going faith as the Christians of the old and new world, and if radical defections are rare, falls and weakness occur often to remind us that though Baptism gives faith it does not destroy the old vicious savage nature. We must treat these poor people like children, lead them as though they were children, and be so to say their mind and will.

When Cardinal Lavigerie sent his sons to found the splendid missions of the African Great Lakes he wrote these lines, which every missionary should meditate:

"To give faith to the infidels, to make them participate in the merits of Jesus Christ through the sacraments, and lead them, without growing tired and weary, from fall to fall into port, to open the entry of the port for them, such is the true and very consoling role of the missionary. Thus in wishing better things for future generations, we must avoid all illusions in those of the present; to act and believe otherwise, would be to meet with discouragement if not with despair."

Nothing is more true.

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The first generations are only capable of a minimum of Christianity, but they are quite capable of that. God in His mercy desires the salvation of all, but He asks so little in return from these simple souls! Just to believe in three or four truths, and at the last moment a sincere contrition will draw down the grace of pardon and open heaven to them.

I am quite persuaded that but few old savages will not enjoy this infinite mercy. As far as the young are concerned faith is planted in their hearts. This faith may be weak and drowsy for a time; but it is easy to awaken, strengthen, and renew it, by means of the frequent use of the sacraments. In the villages a tendency towards Christianity

is more pronounced; by degrees a nucleus of young men in formed, who are better instructed and less superstitious than the old men. Their children and grandchildren, baptized at their birth, will grow up with Christianity in their veins. Having these to work upon, our successors will quickly build up the church of New Guinea of which at present we are laying the obscure foundations.

II.

A TRAGICAL JOURNEY

We again take from the diary of the venerable Bishop the following account of a journey. It shows us the courage, ability, and spirit of faith, of the missionaries. They do not fear human difficulties; but go forward to meet, and triumph over, the greatest perils and hardships. They succeed where everything looks hopeless.

Departure and Cold Reception.

We just decided to go to Mafulu so we are making our preparation hastily. Seven or eight sacks filled with provisions are picked up by the young men from Deva-Deva. The oldest school boys are laden with three guns and some cooking utensils and then forward!

The people of Dilava are more than astonished. They beg of us with the most touching eloquence not to go to Mafulu. "The people there are traitors, bandits, murderers, you are not armed, you have not a sufficient escort, they will murder you. Every one knows that since the government made war against Mafulu, the chief has placed the skeleton of his brother Anioa, who was killed by an English bullet, in a tree at the entry of the village. He has sworn to kill at the foot of said tree the first white man who dares to venture near there. He will despise your offers of peace. He and his people will kill you. The great man has said so and he will keep his word."

Tired at their useless efforts to retain us, they left us at last with many demonstrations of friendship and pity and we were off.

It was already rumored in Mafulu that the Whites were treading the soil of the ancient territory. Quite near here in the village of Valavega the great chief Baïva awaited us surrounded by his staff.

The village was full of people; our reception was very cold. We seated ourselves on a slight eminence at a short distance from the houses. Behind us were our carriers and the escort. In front of us, in the court, and between the houses, was massed a large silent crowd

composed of many men and a few women. They all devoured us with their eyes; but not a word was spoken nor a gesture of welcome made. I rolled a cigarette and drew a few whiffs, then with ostentation I passed it to a splendid looking fellow, pointed out to me as the village chief. After hesitating and exchanging a few words with those near him he accepted it, but without any enthusiasm and with visible suspicion. I said to him: "Juaïbba we come to see you and visit your home. . . . We are your friends. Does not your village produce fruit or vegetables?"

Then carelessly and with ill grace he made a sign to some women. They brought half a bunch of bananas and two or three pieces of sugar cane. It was not much.

We asked if the chief Baïva was there.

"Yes, he is here."

"Tell him to come and shake hands with us, tell him not to be afraid; we bring peace."

The famous chief came forward from the crowd.

Baïva. Baïva is a man of about fifty years of age, of moderate height, long bust with powerful muscles, and short nervy legs, the real type of a mountaineer. His physiognomy is not disagreeable, and his small eyes are very intelligent. But at the present moment Baïva is not seen to his best advantage. He is not at ease, his eyes avoid ours, his whole manner is stiff and constrained. Evidently this meeting is disagreeable to him, and as for us, well! he does not inspire us with unlimited confidence.

Nevertheless we must not hesitate; friend or enemy, we must win him over. As he advances awkwardly, I shake his hand vigorously and slip a stick of tobacco into it.

"Great Baïva," I said, "we come as friends to propose peace. You see our guns, they are not used against men. They only kill birds. Have no fear. If you accept our offers of peace we will sleep in your home. To-morrow we will feast together and be friends. Speak, answer."

While the interpreters translated this declaration, we followed the effect it produced in Baïva's features. He remained gloomy and looked furtively at his friends. He tried to read in their faces the answer he should give. Opinions were divided. They exchanged their reflections in low voices and used sharp words. Baïva did not answer. To cap the climax a heavy rain began to fall and dispersed the

assembly. Each one seeks shelter where he can find it. The chiefs from the villages quickly invade the *marea* (town house). Politely left alone, we take refuge with the pigs in a stable nearby.

The Council of the Chiefs.—A Panic.—New Offers of Peace.

Not far from us the chiefs were engaged in a warm discussion, but spoke in a low tone of voice. Crouched near the hut one of our children with his nose flattened against the wall spies with eyes and ears all that passes inside. All of a sudden he runs to us.

"Father," says he, "let us save ourselves as quickly as we can. Baïva refuses your peace. I know he does. I saw him make grimaces. He sniffed and spat furiously when his people questioned him. He will entice us to his village and kill the three of you at the foot of the tree, where the bones of his brother Anioa are drying. After your death they will soon settle us. Let us go quickly or we are lost."

The carriers join their entreaties to his. They are in great confusion and fear and they beg of us to profit of the rain and to decamp at once. But their efforts are useless, never for a moment do we think of doing such a thing. Evidently the beginning of the adventure is not very enticing, and some very disagreeable surprises may await us in the midst of the inhospitable tribe; but to retrace our steps would be a shame, and a fault. We must trust in Providence and try to hasten the development of things.

The rain was hardly over when without any useless talking we called Baïva and imperiously notified him that it was our intention to start at once for his home. He was to be our guide. And without waiting for any answer, Father Chabot assigned me my place at the head of the line with Baïva; he took the middle and confided the rear-guard to Brother Laisné, who was charged to suppress any attempt at desertion on the part of the porters.

On the Way to the Village of Baïva.

The caravan set out in deep silence. We tried to talk a little to give heart to our people and distract them from their fears; but our efforts were in vain. They walked along sadly, like condemned criminals, their legs trembled, and it was easy to see they had no doubt about their near end.

Baïva walked in front of me rapidly, he was nervous and agitated but silent. Several times he tried to lag behind, but I always kept with him. We passed through many villages, which were almost deserted and soon came in sight of Telukuma, Baïva's citadel.

Then the chief broke his silence and shouted several enigmatical calls to right and left in the shrubs. I soon understood their meaning when we arrived on a slight elevation. I turned to see our caravan lengthened by a number of people gliding through the long grass. They had been called from all sides, to join us, and they came in great numbers. Baïva had called all the people of Mafulu, so our escort was interminable. This exaggerated guard of honor was a little too much and looked very suspicious. But we had to submit to it.

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We were now quite near the village. All at once Baïva stopped short. We were near the foot of a splendid *moka-moka* tree. The chief placed his hand on my arm and silently pointed with the end of his tomahawk to a branch of the tree where I saw dried bones; it was the skeleton of Baïva's brother, Anioa, killed by English soldiers. The story of Baïva's oath came to my mind at once.

It was at the foot of this tree he had sworn to kill the first white man who came there.

I had a quick feeling that in the twinkling of an eye Baïva could keep his oath. We were ahead of the caravan, alone, isolated from the others.

God's Own Time.—Victory.

God's chosen time had come for Mafulu, and Providence, the Sovereign of all human hearts "made straight the way of the Gospel." Baïva continued his march and we entered the village together. There was no one there to greet us. The houses were forsaken and there were neither women, nor children, nor pigs, nor dogs, in the court. The village seemed deserted.

By degrees our caravan entered, the interminable Indian file followed, spread through the village invading every part of it and filling the court. Our sacks are placed in the center of the court, and we sit on them. For a few minutes we observe the people and they observe us. Then Father Chabot rises. Addressing himself to the Mafulu tribe he makes a splendid speech in the Kuni language. He recalls our first visit, their plundering, and its repression by the English government, now we bring peace and offer our friendship to all the Mafulu tribe. We do not come to take their wealth or their liberty, but we come in the name of God, the Great Chief of the white and black men, to make their souls happy. If Mafulu desires our friendship let Chief Baïva say so; let him offer us his tobacco, we will chew it, and give him of ours to chew, and then we will be friends forever.

Then the orator took his seat. He had been listened to respectfully; and it was quite evident that all were greatly astonished to hear a white man speak their language so correctly.

Baïva arose, he accepted our peace. The game was won.

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At the present time, while I write, two missionaries have been in Mafulu since a couple of weeks; they are superintending the building of a house. In two months time, please God, I will have the pleasure of blessing it and settling the missionaries in it. A foundation of this kind is not made without hard work and much suffering. Missionaries learn what real misery and loneliness are, and these sow laboriously and painfully what others will come to harvest, but they have ability and courage, and are doing honor to their mission. I know you will help them with your prayers.

THE SCIENTIFIC WORK OF MISSIONARIES.

By M. A. Guasco,

Secretary-General of the Society for the Propagation of the Faith at Paris.

The Annals of the Propagation of the Faith are especially intended to tell of apostolical conquests. Here the missionary tells us about the works he is engaged in; of his fatigues, his sufferings, his joys. There was a time when no one doubted the great and many services which the pioneers of the Gospel rendered to mankind and then they were looked upon as brave men who helped to extend our scientific and literary domain. To-day, even in the old Catholic countries, there are many who ignore or forget the number of discoveries we owe to them. They have neglected no branch of human knowledge and we owe to them profound researches in many branches of learning, ethnography, linguistics, comparative grammar, history and geography, natural and physical sciences; to all of these studies the missionaries have brought their contributions. It seems to us that a rapid glance at their work from this point of view would not be misplaced in the Annals, whose object is to give us a complete review of the missions. To-day we will give a glance at what missionaries have done for the natural sciences. We must not weary of repeating that virtue does not exclude science; reason tells us so, the experience of centuries confirms it, and many examples around us proclaim it.

The Natural Sciences.

The subject of this article could fill a large book, but only having a few pages at our disposition, we must be content with giving a few notes. Who could flatter himself to be able to describe in a few lines all the discoveries made by Father Armand David for instance?

When the learned Lazarist began his explorations, very little was known of the mineral, botanical, and zoological wealth of China. The museum of Natural History in Paris had some few specimens, which came from the Jesuits in Pekin. Father David added to the collection. Mr. Grandidier, president of the Geographical Society of Paris, said, at the general assembly of the Society, April 28, 1901: "Father Armand David of the Congregation of the Lazarists went to

China in the hope of serving God and science. During twelve years he gave himself up to researches, which neither dangers nor hardships could hinder. According to the judgment of a celebrated scholar the results have surpassed what could be expected from the efforts of one man. At that time little was known of the Western Provinces of China; Father David threw some light on this part of the Celestial Empire and put in the hands of naturalists extraordinary plants and animals, which showed the character of the country."

We owe Father David many notable discoveries, among them the *Airulopus melanoleus,* a bear, very seldom seen, in Tibet, the *Elaphus Davidianus,* a stag with a long tail, the *Budorcas taxicola,* a big ruminating animal, which climbs steep rocks with the agility of a chamois, the *Putorius Davidianus,* the *Capricornis caudatus,* the *Felis scripta,* etc. He has described all the birds he knew the existence of in the Chinese Empire. The missionary's work published in collaboration with Dr. E. Oustalet has made known 800 kinds of birds living in China or returning there every year; among them we may mention the *Pterorhinus Davidi* found by him in the mountains near Pekin, the *Hierax Davidi,* the *Cygnus Davidi,* a very rare swan with red feet. Father David brought a gigantic salamander from the marshes of Koukounoor, where it lives on crabs and fishes, and which Mr. E. Blanchard, a member of the institute, described under the name of *Siebboldia Davidiana.* The learned naturalist has also found many new and curious insects. In 1887, the editor Masson published, at the expense of the French government, a work, in two volumes, illustrated with 45 fine engravings, under the title of *Plantæ Davidianæ.* The tireless searcher has himself published a work in two volumes also entitled, *Journal of my Third Voyage of Exploration in the Chinese Empire.*

The French edition of *Catholic Missions* announcing the death of Father Armand David in its number of December 28, 1900, said: "He is one of the missionaries, who, in this nineteenth century, have succeeded the best in uniting the work of a zealous apostle and a man of science. He was a corresponding member of the Academy of Sciences since 1873, and a Knight of the Legion of Honor since 1896.

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In July, 1905, four missionaries of the Society for Foreign Missions, of Paris, were massacred in Tibet, Fathers Mussot, Soulié, Bourdonnec, and Dubernard. They also have labored in the interest of science. Thanks to the work of the Vicar Apostolic Mgr. Biet (deceased), and

to the Fathers Dejean, Soulié, Genestier, Mussot, and Dubernard, the museum of natural history in Paris has been enriched by more than 600 skins of quadrupeds from the regions of Tibet. In 1892 and 1895 the same museum received from the missionaries 1,150 birds' skins and the spoils of 190 mammiferes; in 1901 the number rose to 2000. The *Rhinopitecus Bieti* is a monkey which inhabits snowy heights; a little panther of Ta-tsien-lou is called the *Felis Bieti.*

Quite a number of collections of lepidopters and coleopters were made by the missionaries in Tibet. A learned naturalist, Mr. Charles Oberthür, wrote in June, 1902: "At present we possess numerous documents, the result of laborious researches, of the natural products of Upper Yang-tse, which thirty years ago were quite unsuspected. Certainly many others have worked in this field, but we cannot sufficiently say, and no one can contradict us, that Catholic missionaries set the example. Before their explorations, no one knew anything of the fauna and flora of Central Asia."

In 1898, Bishop Biet received the cross of the Legion of Honor. Several insects bear the names of the missionaries we have just mentioned; among the butterflies are the *Tropœea* and the *Limenitis Dubernardi,* the *Pieris Genestieri,* the *Chelonia Souliei,* the *Arctia Mussoti,* the *Saturnia Bieti,* etc.

Father Desgodins, another missionary in Tibet, has taken a prominent place in the scientific world owing to his many studies, among which we will mention, as they relate to our subject, a pamphlet published in 1873 by a scientific society, under the title of *Zoology and Ornithology of Tibet.* A letter dated October 14, 1872, inserted in the Bulletin of the Geographical Society, on the *Vegetation of the Mountains North of Yer-ka-lo; Geological notes* taken from Yer-ka-lo to Bathang and dated January 15, 1875; a letter on the *Hydrography and Orography of Tibet,* published in 1880 in the *Bulletin of the Geographical Society of Lyons.*

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Father Perny was the first to compile a French-Chinese botanical dictionary. He sent wild silk worms taken from the oak tree, to the Society of Acclimation in Paris. These silk worms were called *Antherea Pernyi.* Mr. Fauvel, a former custom house officer in China, in an article on *Our Learned and Patriotic Missionaries,* draws attention to the fact that Father Annibal Fantoni, an Italian Franciscan in Chan-tong, had already succeeded in acclimating these silk worms in Italy before Father Perny had sent any to Paris. From 1863 to

1896, Father Delavay, a missionary in Yun-nan, described 1800 species of plants quite new to science. Three pamphlets on the *Plantæ Delavayanæ*, edited by the Museum of Natural History, appeared in 1889. In these pamphlets all the plants of Yun-nan are enumerated even down to the saxifrages. The others were the subject of notes and memoirs scattered through other works on the same subject.

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The Jesuit missionaries have always distinguished themselves by their various scientific works and many of their discoveries have been greatly appreciated by governments and scholars.

Confining ourselves to the very limited space assigned us, let us mention that the Rev. Father Camboué, a missionary at Tananarivo, has made a number of researches, the results of which have proved most useful. It was he who pointed out the *Halabe,* or weaving spider of Madagascar, as able to furnish a new sericeous matter. Some specimens of silk furnished by this insect were remarked at the Lyons Exposition in 1894. Some years before this the Society of Acclimation in Paris had awarded to the Rev. Father Camboué a gold medal for his researches on these silk producing spiders. According to the missionary this insect furnishes a remedy (the inhabitants of the island make use of it), a food, and silk.

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The Fathers of the Holy Ghost have succeeded in acclimating at Thies all the trees useful in tropical countries. They established there "trial gardens." It was Father Klaine who introduced the vanilla tree into Gabon, which has furnished plants for all the vanilla plantations in that region.

Father Duparquet, who died Prefect Apostolic of Cimbebasia, sent animals hitherto unknown, and seeds of remarkable herbs to Europe. He found a great many new plants; as did also Father Berthelot in the region of Cunene. Father Duss has shown us the flora of the Antilles. We must also mention Fathers Trilles and Sebire. The works of the latter have earned many distinctions for him.

In French Guinea Father Raimbault discovered a plant which appears to be a powerful remedy in bilious fever and blood vomiting; it is called *Combretum Raimbaulti.* The readers of the ANNALS all know Bishop Le Roy and many of them have read his interesting work on *The Pigmies.*

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It was Bishop Janssen, the first Vicar Apostolic of Tahiti, who introduced the cultivation of the cocoa tree into the Tuamoto islands

and the breeding and raising of animals into Tahiti. The Fathers of the Sacred Heart planted in the Marquesas islands the cotton and other useful trees which were unknown there. One of their members, Father Géraud Chaulet, has published a *Botanical History of the Marquesas Islands.*

Father Julliotte, missionary at Kalawao, on the lepers' island of Molokaï, is trying to find the means of curing leprosy; he has studied the bacillus in order to fight the terrible enemy. As Father Alazard writes in *Catholic Missions:* "Armed with microscopes, microtomes, and photographic apparatus, Fr. Julliotte has succeeded in fixing in all its positions and at all its ages and stages that dreadful scourge. He has given thousands of specimens of the bacillus to scientists accompanied by photographs, drawings, models, etc. With this object in view he has built a bacteriological laboratory." In Tonquin, Mgr. Gauthier, of the Society for Foreign Missions, of Paris, has already given the pharmacopœia a remedy for leprosy, the *Hoang-nan,* the bark of the *Strychnos Gautheriana.*

✣

The Marist Fathers have greatly helped in the studies of the natural sciences. The Rev. Father Hervier, who was procurator general of the Society, wrote very important and interesting articles on the shells of Lifu in the *Journal of Conchyliology.* With but a very few exceptions all the shells described by him are new ones.

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Let us bring this dry enumeration to a close. But had we confined ourselves to generalities, probably more agreeable reading, because they require less attention and have not the stern aspect of scientific names, we would not have proved anything.

We had some scruples about inserting this article in a collection destined, by long tradition, to tell of the labors of the priest searching for souls; but we said to ourselves it is not with useless prose we are encumbering these modern acts of the apostles called the ANNALS OF THE PROPAGATION OF THE FAITH. We recalled to mind some words of a report presented to the Geographical Society of Paris, in 1880, when it had to award the Logerot medal. William Huber in speaking of a missionary whose name is cited above said: "Besides erudition, zeal, and a strong desire to make himself useful, the other traits of the missionary's character are limitless patience, great modesty, and an absolute sincerity in all he asserts. Instead of seeing the services he has rendered magnified by the telescope of self love, the missionary measures all his acts with the diminishing end of the glasses."

DESTINATION OF MISSIONARIES

Reported since the February ANNALS.

NORTH AMERICA

CANADA.

Saint Albert.

Rev. Pierre Tazonet, O.M.I.
" Julien Barre, O.M.I.
" Charles Devic, O.M.I.
" Hubert Hermes, O.M.I.
" Ernest Nelz, O.M.I.

Athabaska.

Rev. René Hautin, O.M.I.

British Columbia.

Rev. Edmond Maillard, O.M.I.

Manitoba.

Rev. Philippe Funke, O.M.I.
" Leonard Nandzick, O.M.I.

UNITED STATES.

Rev. Carmel Gagliardoni, O.M.I.
" Chretien Stuhlmann, O.M.I.
" Gustave Goldbach, O.M.I.
" John Murphy, C.S.Sp.
" Damien van Mechelem, S.H.Pic.
" Antoine Tayaerts, S.H. Pic.

WEST INDIES.

Hayti.

Rev. Paul Lequin, C.S.Sp.
" Jules Levasseur, C.S.Sp.
" Joseph Commauche, C.S.Sp.

SOUTH AMERICA

CHILI.

Rev. Theophanes Calmes, S.H.Pic.
" Godefroi Bruguière, S.H.Pic.
" M. J. Morens, S.H.Pic.
" M. A. Allaric, S.H.Pic.
" Germain Guedes, S.HPic.

ASIA

TIBET.

Rev. Alphonsus Doublet. P.F.M.
" Julius van Eslande, P.F.M.
" J. B. Charrier, P.F.M.

COREA.

Rev. Jules Lereide, P.F.M.
" Hippolyte Saucet, P.F.M.

JAPAN.

Tokio.

Rev. Jean Chabagno, P.F.M.
" Andre Roy, P.F.M.
" Alphonse Collin, P.F.M.

Hakodate.

Rev. Vincent Chabauty, P.F.M.

TONQUIN.

Rev. Jean Pedebidau, P.F.M.
" Joseph Villebonnet, P.F.M.
" Celestin Clauzier, P.F.M.
" Constant Poncet, P.F.M.

SOUTHERN BURMA.

Rev. Joseph Maye, P.F.M.

CAMBODIA.

Rev. Simond Barland, P.F.M.
" Joseph Prallet, P.F.M.

COCHIN CHINA.

Rev. Gaspard Mugnier, P.F.M.
" Claudis Corompt, P.F.M.

Mysore.

Rev. Joseph Leduc, P.F.M.

Pondicherry.

Rev. Alexander Leblanc, P.F.M.
" Julien Dequidt, P.F.M.

Rajpootana.

Rev. Cyrille, O.M.Cap.
" Arnaud, O.M.Cap.
" Bernard, O.M.Cap.
" Andre, O.M.Cap.
" Gregoire, O.M.Cap.
" Ernest, O.M.Cap.

CEYLON.

Colombo.

Rev. L. F. Breton, O.M.I.
" Gabriel Carrier, O.M.I.
" Marius Terrisson, O.M.I.
" Lucien Thomas, O.M.I.

Jaffna.

Rev. D. J. Laurens, O.M.I.
" J. M. Leblay, O.M.I.

CHINA.

Manchuria.

Rev. Louis Prlour, P.F.M.
" Leopold Cuvier, P.F.M.

Kumbhakonam.

Rev. Louis Rabardelle, P.F.M.

Kouy-tcheou.

Rev. Denys Doutreligne, P.F.M.

Kouang-tong.

Rev. Gabriel Richard, P.F.M.
" Jean Sicard, P.F.M.

Kouang-si.

Rev. Rene Courant, P.F.M.

Su-tchuen.

Rev. Henri Biron, P.F.M.
" Joseph Louison, P.F.M.
" Raymond Alary, P.F.M.
" Henri Valentin, P.F.M.
" J. M. Fayolle, P.F.M.
" Adrien Henry, P.F.M.

Yun-Nan.

Rev. Joseph Guyomand, P.F.M.
" Joseph Guilbaud, P.F.M.

Southern Chantong.

Rev. Sylverius St. Martin, O.F.M.
" Vidal Lauge, O.F.M.
" Eobannus Daune, O.F.M.

AFRICA

Natal.

Rev. Antoine Montel, O.M.I.
" Jules L'Hote, O.M.I.

Basutoland.

Rev. Joseph Foulonneau, O.M.I.

Chimbebasia.

Rev. Augustin Biefert, O.M.I.
" Georges Kalb, O.M.I.
" Leon Bachmann, O.M.I.
" Ernest Lecomte, C.S.Sp.
" Augustin Forestier, C.S.Sp.
" J. B. Soubre, C.S.Sp.
" Raphael Thevenin, C.S.Sp.

Louanda.

Rev. Georges Edouard, C.S.Sp.

Senegambia.

Rev. P. Grimault, C.S.Sp.

French Guinea.

Rev. Antoine Reeb, C.S.Sp.
" Philippe Lacan, C.S.Sp.
" Paul Desserveltaz, C.S.Sp.

OCEANICA

New Guinea.

Rev. Ernest Guilbaut, M.S.C.

Sandwich Islands.

Rev. M. V. Poirier, S.H.Pic.
" Maur Diekamp, S.H.Pic.
" Edouard Goyvaerts, S.H.Pic.
" André Larivière, S.H.Pic.

Tahiti.

Rev. Pierre Boyer, S.H.Pic.
" Herve Audran, S.H.Pic.
" Paul de Leon Jasuen, S.H.Pic.
" Materne Ceraer, S.H.Pic.
" F. A. Ordevers, S.H.Pic.

SPECIAL DONATIONS

Received up to March 1, 1907.

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FOR THE REBUILDING OF THE LEPERS' CHURCH AT MOLOKAI.	
Through the New York Diocesan Office	$ 56.00
Through the Boston Diocesan Office	2.00
Mr. J. Thevis (Diocese of New Orleans)	1.00
Mrs. de Voss (Diocese of Oregon)	5.00
Mr. Placido Castillo (Diocese of Dallas)	5.00
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Mrs. M. Lamcke (Diocese of San Francisco)	1.00
FOR FATHER WESTROPP, S. J., PINE RIDGE, SOUTH DAKOTA.	
Through the New York Diocesan Office	10.00
FOR THE CREES INDIANS.	
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Through the Boston Diocesan Office	2.50
FOR NEGRO MISSIONS.	
Through the Boston Diocesan Office	2.50
FOR REV. J. H. DORSEY, PINE BLUFF, ARKANSAS.	
Through the Boston Diocesan Office	5.00

AFRICA

FOR RIGHT REV. BISHOP O'GORMAN, C. S. SP., SIERRA LEONE.	
Through the New York Diocesan Office	80.00
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Through the Boston Diocesan Office	2.00
A Priest (Diocese of Philadelphia)	5.00
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FOR MOTHER PAUL, O. S. F., UGANDA.	
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Through the New York Diocesan Office (to build a hospital)	250.00
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CHINA

FOR SISTER XAVIER, NING-PO.
Through the New York Diocesan Office 90.33
Through the Boston Diocesan Office 31.00

FOR FATHER CONRARDY'S LEPER MISSION, CANTON.
Through the New York Diocesan Office 196.00
A Friend (Diocese of New York) 7.25
Through the Boston Diocesan Office ..... .25
A Friend (Diocese of Baltimore) 20.00

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Through the New York Diocesan Office 9.00
Mrs. F. W. Hoffmann (Diocese of Omaha) 2.00
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Miss M. Bulman (Diocese of Albany) 25.00

FOR BISHOP MEREL, P. F. M., CANTON.
Through the Boston Diocesan Office 40.00

FOR THE MISSION OF SOUTH-SHANTUNG.
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FOR FATHER WM. FRASER, WENCHOW.
Through the Boston Diocesan Office 8.00

FOR FATHER J. FRASER, NING-PO.
Through New York Diocesan Office 1.00

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Through the Boston Diocesan Office 22.50

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Through the Boston Diocesan Office 45.15

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A Friend (Diocese of New York) 2.00

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Miss Raborg (Diocese of Newark) 2.00

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Through the New York Diocesan Office 5.00

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Mr. P. D. Coy (Diocese of Leavenworth)	2.00
A Friend (Diocese of New York)	2.00

VARIOUS MISSIONS

FOR A FRANCISCAN MISSION.	
Through the New York Diocesan Office	1.00
FOR SISTERS OF CHARITY IN SYRIA.	
Through the New York Diocesan Office	5.00
FOR SISTERS OF THE HOLY FAMILY AT TARSUS.	
A Friend (Diocese of New York)	2.00

OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

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Mr. J. H. Johnson, Diocese of Baltimore; Mrs. Margaret Rooney, Diocese of Omaha; Mrs. Mary Burkhardt, Diocese of Concordia; Miss Dorothy Nickols, Mr. Edward Day, and Mr. Edward Divver, Diocese of Savannah.

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The poor abandoned souls that have no one to pray for them.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

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for a Promoter's Card to form a band of Associates or at least for a Mite Box, wherewith to collect your Offerings and those of your friends for the Catholic Missions.

"He who comes to the assistance of an Apostle will receive the reward of an Apostle."—Pius IX.

Annals
of the
Propagation of the Faith

LETTERS FROM THE BISHOPS AND MISSIONARIES
ENGAGED IN THE MISSIONS OF THE
OLD AND NEW WORLD

VOL. LXX June, 1907 No. 472

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Entered at the Post-Office, Baltimore, Md., as second-class matter.

REPORT NUMBER

The Society for the Propagation of the Faith

An international Association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and non-Catholic countries.

APPROVED BY POPES, COUNCILS AND BISHOPS

Conditions of Membership.—1. Members recite daily for this object one *Our Father* and one *Hail Mary*, with this invocation: *St. Francis Xavier, pray for us;* and

2. Contribute to the Society at least five (5) cents monthly, or sixty (60) cents a year in alms for the Missions.

Organization.—The usual method for gathering the contributions of the Faithful is to form the Associates into BANDS OF TEN, of whom one acts as PROMOTER.

Special Members contribute the sum of six dollars ($6.00) a year, representing the amount collected in a BAND OF TEN.

Perpetual Members contribute at one time a sum of money not less than forty dollars ($40.00).

Deceased Persons may be enrolled as Ordinary, Special, or Perpetual Members.

All Members share in the prayers and merits of more than 65,000 priests, brothers, and nuns, who, helped by the Society, are working for the spreading of our holy faith. Over 10,000 Masses are offered every year by missionary priests for the living and dead associates.

Many Plenary and Partial Indulgences have been granted by the Church to the Members of the Society, and important Spiritual Privileges have been Granted to Ecclesiastical Benefactors.

Legal Name of the Society and Form of Bequest

The Society is incorporated under the name of "**The Society for the Propagation of the Faith,**" and persons intending to leave any gift to the Society may use the following form of bequest:

"I hereby give, devise and bequeath unto **The Society for the Propagation of the Faith,** the sum of.....dollars *(if real estate, describe the property and its location)*, to be used and expended for the appropriate objects of said Corporation."

The ANNALS OF THE PROPAGATION OF THE FAITH, of which an American edition is published every other month, contains letters from the Missionaries, with news of the Missions, statistics, etc., and an annual financial report. It can also be obtained in French, Polish, German, Spanish, Italian, Portuguese, Dutch, Flemish, etc. The subscription price is one dollar a year. Subscribers should give notice at once of change of address or of failure to receive the ANNALS regularly.

For all information or remittance of alms address the Diocesan or Parochial Director of the Society where it is established or the General Director,

THE REV. J. FRERI, D. C. L.,
627 Lexington Avenue,
New York City.

ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXX, No. 472. JUNE, 1907.

ACCOUNT OF THE WORK OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN 1906

In 1905, the receipts of the Society for the Propagation of the Faith were $1,299,539.40. In 1906, they were only $1,280,846.72. There is, therefore, a decrease of $18,692.68.

The unfortunate crisis that the Church of France is passing through might have caused us to fear a still greater decrease, and we are thankful that Divine Providence has permitted our funds to reach an amount still in excess of the receipts for 1903.

In comparing, country by country, the offerings for 1905 and 1906, we ascertain, with satisfaction, that almost everywhere the work has developed or held its ground. In the United States its extension is so evident that we shall soon see the day when we will rely upon the great American republic for one of the main supports of the Missions of the Church.

This consoling result we shall owe to the protection of the hierarchy, the admirable zeal of the clergy, and, especially, to the priests who are devoting their efforts to the systematic organization of the work.

We also gratefully acknowledge the zeal of our associates in Mexico, Chili, and the Argentine Republic. In these different countries the Fathers of the African Missions, the Lazarists, and the White Fathers have established the Society among the people and these same missionaries or their successors continue to make it known and loved.

We are also profoundly touched, in studying the table of our receipts, to notice on the list offerings from many churches of Asia, Africa, and even Oceanica. The neophytes have, out of their poverty, given sums, small perhaps, but how glorious in the sight of God.

Will the vicars apostolic and the superiors of the Missions permit us to ask of them one favor? It is, that they will establish our work at

each station, at each Christian center and will send us the offerings, however small, which their faithful make toward it.

How natural, just, and encouraging it is that these new Christians, who were won to a knowledge of the Gospel by the work for the Propagation of the Faith, should, in their turn, seek by the same means to bring others to the light of Divine Truth.

RECEIPTS FROM ALL DIOCESES CONTRIBUTING TO THE WORK IN 1906

EUROPE

France

AIX	$ 2,247.75	Saint-Jean-de Maurienne.	$ 1,430.03
Ajaccio	110.52	Tarentaise	831.25
Digne	1,259.43	LYONS	78,472.98
Fréjus	2,279.29	Autun	9,152.68
Gap	1,443.11	Dijon	2,518.73
Marseilles	22,990.93	Grenoble	8,833.02
Nice	1,602.62	Langres	3,048.34
ALBI	4,713.63	Saint-Claude	3,208.09
Cahors	3,292.46	PARIS	26,892.50
Mende	3,026.86	Blois	1,363.40
Perpignan	1,071.01	Chartres	724.59
Rodez	11,996.46	Meaux	1,157.20
AUCH	5,301.31	Orléans	2,182.29
Aire	6,011.45	Versailles	4,576.15
Bayonne	11,489.89	REIMS	10,893.19
Tarbes	1,500.79	Amiens	4,350.34
AVIGNON	2,496.71	Beauvais	2,016.59
Montpellier	8,016.59	Châlons	1,539.08
Nimes	4,144.07	Soissons	7,016.62
Valence	3,680.11	RENNES	19,270.60
Viviers	5,322.40	Quimper	27,459.80
BESANÇON	8,500.08	Saint-Brieuc	31,269.50
Belley	6,973.00	Vannes	6,995.59
Nancy	5,634.34	ROUEN	7,756.81
Saint Dié	8,054.44	Bayeux	6,865.53
Verdun	6,260.60	Coutances	5,715.44
BORDEAUX	6,197.21	Evreux	1,484.60
Agen	2,913.92	Séez	6,076.74
Angoulême	1,270.58	SENS	1,727.80
Luçon	5,916.00	Moulins	4,193.40
Périgueux	3,481.01	Nevers	1,813.22
Poitiers	7,670.74	Troyes	2,018.29
La Rochelle	654.27	TOULOUSE	8,557.52
BOURGES	2,260.96	Carcassonne	3,767.69
Clermont-Ferrand	8,002.79	Montauban	2,132.12
Limoges	1,811.30	Pamiers	1,228.43
Le Puy	11,586.72	TOURS	2,033.50
Saint-Flour	5,027.73	Angers	9,504.98
Tulle	1,142.96	Laval	11,646.62
CAMBRAI	36,432.55	Mans	4,409.20
Arras	9,291.40	Nantes	25,795.37
CHAMBERY	1,472.09		
Annecy	4,991.04	*Total*	$615,063.07

Monaco

Monaco	$ 514.00

Germany

Metz	$ 35,570.83	BAMBERG	$ 7.60
Strasbourg	31,833.50	FRIBOURG	2,686.41
COLOGNE	19,728.98	Fulda	219.92
Munster	8,666.05	Limburg	55.00
Paderborn	6,440.00	Mayence	177.51
Treves	10,417.53	Rottenbourg	10,770.12
POSEN AND GNESEN	4,470.10	MUNICH	6.49
Culm	203.25	Saxony (Dresden $162.50, Bautzen 175.00)	337.50
Breslau	2,586.48		
Osnabruck	188.48		
Warmie	1,070.00	*Total*	$136,833.78

Switzerland

Basle	Basle	$7,461.38	7,838.42
	Tessin	377.04	
Chur			2,715.56
Lausanne	Lausanne	$3,331.36	4,221.76
	Geneva	890.40	
St. Gall			3,998.20
Sion	Sion	$ 865.25	3,238.10
	St. Maurice	2,372.85	
	Total		$ 22,003.04

Austria

LEOPOLD	$ 231.48	Trent	$ 2,312.00
Przemysl	112.20	VIENNA	320.41
Tarnow	277.50	San Polten	188.12
OLMUTZ	77.28	Linz	431.69
PRAGUE	2,357.79	ZARA	148.04
SALZBOURG	587.76	Cracow	2,540.00
Brixen	1,521.89		
Gurk	14.62	*Total*	$ 11,207.09
Seckau	82.18		

Hungary

GRAN	$ 175.55	Grand Varadin	$ 1,913.92
Raab	14.00		
KALOCZA	2.00	*Total*	$ 2,105.47

Belgium

MALINES	$ 18,675.10	Namur	$ 5,316.40
Bruges	13,025.80	Tournay	11,902.22
Gand	12,571.20		
Liége	10,053.47	*Total*	$ 73,564.21

Holland

Utrecht	$ 518.00	Haarlem	$ 1,251.60
Bois-le-Duc	6,064.59	Ruremonde	5,351.28
Bréda	525.88		
		Total	$ 13,712.56

Duchy of Luxembourg

Luxembourg	$ 4,424.10

British Isles

IRELAND

ARMAGH	$ 3,182.22	Killaloe	$ 5.67
Clogher	5.42	Limerick	1,468.74
Derry	107.91	Ross	580.00
Down and Connor	512.75	Waterford and Lismore	225.62
Dromore	45.00	DUBLIN	7,553.56
Kilmore	18.29	Ferns	123.14
Meath	2,836.60	Kildare and Leighlin	363.35
Raphoe	10.00	Ossory	134.95
CASHEL	212.29	Clonfert	5.42
Cloyne	636.92	Elphin	15.83
Cork	1,193.99	Galway	15.83
Kerry and Aghadoe	164.14		
		Total	$ 19,417.64

ENGLAND

WESTMINSTER	$ 2,046.03	Northampton	$ 54.64
Birmingham	530.44	Nottingham	3,005.98
Clifton	321.50	Plymouth	847.00
Hexham and Newcastle	348.42	Portsmouth	1,006.37
Leeds	259.21	Salford	72.37
Liverpool	1,098.12	Shrewsbury	348.12
Menevia	90.67	Southwark	1,580.44
Middlesborough	46.97		
Newport	164.91	*Total*	$ 11,820.99

SCOTLAND

ST. ANDREWS AND EDINBURGH	$ 264.42	Dunkeld	$ 30.00
Aberdeen	462.43	Galloway	411.78
Argyle and Iles	1.62	GLASGOW	42.31
		Total	$ 1,212.56

Spain

BURGOS	$ 468.00	SARAGOSSA	$ 600.00
Calahorra	81.77	Barbastro	26.80
Léon	221.15	Huesca	52.32
Osma	133.20	Jaca	54.00
Palencia	826.95	Pampeluna and Tudela	1,048.63
Santander	501.64	Tarazona	153.41
Vitoria	7,045.57	Ternel and Albaracin	132.60
COMPOSTELLA	370.15	SEVILLE	1,985.00
Lugo	592.12	Badajoz	254.60
Mondonedo	225.80	Cadiz	425.79
Orensa	644.06	Cordova	166.08
Oviedo	699.78	The Canaries	95.43
Tuy	180.37	San Cristoval de Laguna	392.62
GRANADA	252.28	TARRAGONA	221.24
Almeria	113.67	Barcelona	4,085.46
Carthagena	222.66	Gerona	94.00
Guadix	75.00	Lerida	82.30
Jaen	200.00	Tortosa	98.83
Malaga	160.00	Urgel	123.93

Spain—Cont.

Vich	$ 360.00	VALLADOLID	$ 190.00
TOLEDO	409.60	Astorga	111.64
Coria	35.00	Avila	179.10
Cuenca	54.40	Ciu Rodrigo	387.40
Madrid	4,717.87	Salamanca	708.17
Plasencia	91.02	Segovia	81.11
Siguenza	260.00	Zamora	108.60
VALENCE	570.97	Ciudad Real	40.00
Majorca	502.20	Gibraltar	27.68
Minorca	212.29		
Orihuela	13.80	*Total*	$ 32,470.61
Ségorbe	235.26		

Portugal

BRAGA	$ 2,565.51	Faro	$ 44.19
Braganza	325.47	LISBON	696.00
Coimbra	503.35	Angra	516.34
Lamega	48.26	Funchal	320.52
Oporto	613.06	Guarda	1,190.88
Vizen	66.16	Portalogre	5.30
EVORA	54.55		
Beja	8.28	*Total*	$ 6,937.92

Italy

ROME	$ 2,567.45	San Severino	$ 42.41
Ostie and Velletri	19.91	RAVENNA	64.00
Frascati	23.92	Bertinoro	17.20
Palestrina	5.36	Cervia	6.00
CAMERINO	61.52	Cesena	35.20
FERRARA	174.00	Sarsina	37.00
PÉROUSE	107.00	Fossombrone	20.38
SPOLÉTO	9.01	Montefeltro	21.33
Amelia	37.00	Senigaglia	60.00
Anagni	2.85	Urbino	6.30
Ancone and Umana	40.00	Sarzanne and Brugnato	40.00
Assisi	34.10	CAGLIARI	16.00
Citta della Pieve	135.67	GENOA	2,414.60
Civita-Castellana	4.68	Albenga	324.00
Fabriano and Matelica	18.00	Bobbio	60.00
Fano	43.54	Chivari	260.00
Foligno	20.00	Savona and Noli	240.00
Iesi	70.00	Tortona	585.45
Nocera	17.20	Vintimello	265.00
Norcia	12.76	SASSARI	59.40
Orvieto	20.00	TURIN	10,472.61
Orsimo and Cingoli	2.38	Acqui	99.40
Recanati and Loretto	117.96	Albe	205.00
Rieti	26.40	Aosta	393.71
Terni	64.00	Asti	1,167.00
Terracino and Piperno	16.96	Coni	467.04
Tivoli	24.00	Fossano	354.40
Todi	16.86	Ivree	1,211.80
BOLOGNA	361.60	Mondovi	1,062.20
Faenza	19.40	Pignerol	386.81
Imola	109.60	Saluces	615.72
FERMO	21.00	Susa	200.00
Macerata and Tolentino	40.00	VERCEIL	1,855.88
Montalto	41.68	Bielle	1,124.00

Italy—Cont.

Casale	$ 552.00	Massa di Carrara	$ 53.00
Novare	1,107.71	Reggio	386.88
Vigevano	427.20	AQUILA	4.18
UDINE	308.51	CATANA	807.60
MILAN	5,113.65	GAETA	68.00
Bergame	598.80	ROSSANO	1.32
Brescia	405.24	Aquino, Sora, and Pontecorvo	13.20
Como	226.22	Aversa	91.02
Créme	23.40	Cava and Sarno	66.60
Crémona	409.60	Marsi	30.00
Lodi	500.00	Trivento	96.47
Mantua	25.20	ACERENZA AND MATERA	6.04
Pavia	146.60	Venosa	2.00
VENICE	389.26	Bari	7.22
Adria	35.88	Bojano	5.46
Belluna	118.09	Larino	23.80
Ceneda	36.55	CAPOVA	26.00
Chioggia	3.92	Cajazzo	40.00
Concordia	25.48	Calvi and Teano	43.00
Padua	204.03	Caserte	15.40
Trevise	5.09	Isernia and Venafro	.60
Verona	173.96	Sesa	2.00
Vicence	390.00	CHIETTI	80.00
LUCCA	635.40	Campagna	.40
Arezzo	76.60	LANCIANO	1.00
Cortona	40.60	MESSINA	25.60
Montalcino	18.04	NAPLES	4,481.21
Parma	66.70	Acerra	5.60
Plaisance	106.74	Ischia	34.80
FLORENCE	1,016.97	Pouzzoles	11.11
Colle	57.45	OTRANTO	30.00
Fiesole	18.57	REGGIO	24.00
San Miniato	100.54	SALERNO	91.20
Modigliana	16.80	Diano	11.57
Piston and Prato	129.26	Nocera dei Pagani	21.80
PISA	95.75	Nusco	3.00
Leghorn	7.96	SORRENTO	2,559.74
Pontremoli	28.72	Castellamare	46.71
Volterra	43.28	TARENTE	19.00
SIENNA	139.03	Castellaneta	34.62
Chiusi and Pienza	52.91	TRANI AND BARLETTA	21.10
Grossetto	11.49	Andria	145.00
Sovanna and Pitigliano	28.32	Bisceglia	7.12
MODENA Modena $519.68, Nonantola 33.90	553.58	Abbey of Mont Cassin	3.40
Carpi	60.82	Abbey of Montevergine	12.00
Gustalla	12.97		
		Total[1]	$ 52,354.26

The Levant

Malta	$ 5,598.40	Gozzo	$ 139.90

GREECE

Syra	$ 37.92	CORFU	$ 26.00
Tine	54.46		

TURKEY IN EUROPE

CONSTANTINOPLE	$ 920.06	Candie	$ 40.00
SCUTARI	56.00		

The Levant—Cont.

ROUMANIA

BUCHAREST	$ 31.60
Total	$ 6,906.34

Russia and Poland

Russia	$ 158.11
WARSAW	48.00
Total	$ 206.11
Various Northern Countries	$ 128.13

ASIA

SMYRNA	$ 140.02	PONDICHERRY	$ 8.70
Rhodes	3.90	Maissour	18.72
Syria	237.70	S. Burma	70.65
JERUSALEM	205.85	Corea	87.72
Sem. Sainte Anne	35.82	W. Tong-King	99.20
Mangalore	51.50	N. Kansu	19.20
CALCUTTA	201.35	Kouang-Tong	130.94
Nagpore	27.20		
Total	$ 1,338.48		

AFRICA

ALGIERS	$ 1,164.20	Loundo	$ 67.60
Constantine	1,155.20	Bénin	91.50
Oran	1,013.44	Dahomey	141.00
CARTHAGE	202.00	Sénégal	149.90
Egypt	835.70	St. Denis	233.89
Western Cape	347.09	Mozambique	.55
Gabon	20.53	Southern Madagascar	6.00
Oubanghi	82.00		
Total	$ 5,510.60		

NORTH AMERICA

Canada

Antigonish	$ 1,362.65	Rimouski	$ 10.00
Peterborough	1.29	ST. BONIFACE	301.04
MONTREAL	518.94	VICTORIA	55.00
OTTAWA	30.90	New Westminster	126.29
QUEBEC	3.00		
Total	$ 2,109.11		

Newfoundland

St. George	$ 40.00

St. Pierre and Miquelon

St. Pierre and Miquelon	$ 61.38

United States *

BALTIMORE [1]	$ 2,009.85	Nashville	$ 97.40
Charleston	45.00	DUBUQUE	1,441.54
Richmond [2]	57.50	Cheyenne	5.00
Savannah	269.95	Davenport	767.30
St. Augustine	114.27	Lincoln	7.00
Wheeling	522.81	Omaha	616.66
Wilmington	119.45	Sioux City	508.00
North Carolina	18.90	MILWAUKEE [16]	2,591.77
BOSTON [3]	48,517.15	La Crosse [17]	978.59
Burlington	482.65	Green Bay [18]	950.70
Fall River	1,004.50	Marquette	368.84
Hartford [4]	2,152.92	Superior	191.85
Manchester [5]	1,479.15	NEW ORLEANS [19]	2,266.00
Portland [6]	2,470.00	Dallas	46.80
Providence	1,841.35	Galveston [20]	325.74
Springfield	1,740.63	Little Rock [21]	275.00
CHICAGO [7]	3,770.13	Mobile	440.94
Alton [8]	1,509.67	Natchez	273.63
Belleville [9]	532.00	Natchitoches	252.15
Peoria	146.36	Oklahoma	197.17
CINCINNATI [10]	3,822.73	San Antonio	294.00
Cleveland [11]	2,675.93	Brownsville	188.40
Columbus	391.80	NEW YORK [22]	56,600.96
Covington [12]	402.50	Albany	850.55
Detroit	209.50	Brooklyn [23]	1,297.42
Fort Wayne [13]	739.79	Buffalo	1,195.08
Grand Rapids	731.65	Newark [24]	4,725.91
Indianapolis [14]	1,782.25	Ogdensburg	317.60
Louisville [15]	1,837.65	Rochester [25]	1,875.15

* Special mention is made of individual contributions of $40.00 or over to the general fund of the Society.

[1] Including 12 perpetual memberships, $480.00.

[2] Including a perpetual membership, $40.00.

[3] Including 180 perpetual memberships, $7200.00; 5 bequests, $612.65: and 21 donations, $1990.00

[4] Including a donation of $100.00.

[5] Including a donation of $100.00 and 2 perpetual memberships, $80.00.

[6] Including the diocesan contribution of 1905.

[7] Including a donation of $304.00 and 5 perpetual memberships, $220.00.

[8] Including donations of $600.00 and $50.00.

[9] Including a perpetual membership, $40.00.

[10] Including a legacy of $2000.00, a donation of $40.00, and 4 perpetual memberships, $160.00.

[11] Including 3 perpetual memberships, $120.00.

[12] Including a donation of $100.00.

[13] Including a legacy of $100.00 and 3 perpetual memberships, $130.00.

[14] Including a donation of $494.25 and 7 perpetual memberships, $290.00.

[15] Including a donation of $500.00.

[16] Including 2 perpetual memberships, $80.00.

[17] Including a donation of $60.00.

[18] Including a donation of $100.00.

[19] Including donations of $500.00, $100.00, $100.00, and $60.00.

[20] Including a donation of $100.00.

[21] Including a donation of $100.00.

[22] Including a legacy of $1331.32 and 377 perpetual memberships.

[23] Including a legacy of $100.00 and donations of $300.00 and $100.00.

[24] Including a legacy of $2,412.15 and donations of $100.00 and $50.00.

[25] Including a donation of $600.00.

United States—Cont.

Syracuse [26]	$ 1,260.15	St. Joseph [27]	$ 234.00
Trenton	1,119.40	Wichita	225.60
OREGON CITY [27]	397.80	ST. PAUL [28]	1,434.95
Alaska	74.30	Duluth [29]	308.80
Baker City	4.30	Fargo	29.05
Boise	242.10	Lead	82.25
Great Falls	12.00	St. Cloud [30]	525.50
Helena	56.90	Sioux Falls	155.00
Nesqually	170.40	Winona	582.68
PHILADELPHIA [31]	2,187.59	SAN FRANCISCO [41]	2,228.42
Altoona [32]	1,191.62	Monterey and Los Angeles [42]	693.00
Erie [33]	797.66	Sacramento [43]	517.90
Harrisburg	26.25	Salt Lake	11.00
Pittsburg [34]	2,372.89	SANTA FÉ	327.00
Scranton [35]	689.50	Denver [44]	721.00
ST. LOUIS [36]	1,613.65	Tucson	324.05
Concordia [37]	573.11		
Kansas City [38]	413.45		
Leavenworth [39]	647.30	*Total*	$185,287.71

Mexico

DURANGO	$ 215.38	MICHOACAN	$ 118.64
GUADALAJARA	7,304.98	Léon	2,625.61
Aguas Calientes	1,086.24	Queretaro	1,600.00
Colima	40.00	OAXACA	2,987.51
Tepic	1,361.18	PUEBLA	182.04
San Luis Potosi	2.00	Haujaupam de Léon	62.16
MEXICO	1,262.72	Yucatan	2,061.80
Chilapa	580.60		
Cuernavaca	423.92	*Total*	$ 21,916.81

CENTRAL AMERICA

Honduras	$ 56.96	Basse-Terre (Guadeloupe)	$ 256.00
San Jose (Costa Rica)	14.77	Saint Pierre and Fort-de-France (Martinique)	467.00
San Salvador	5.00	Panama	100.40
Cayes	64.00		
PORT OF SPAIN	254.38		
Roseau	10.28	*Total*	$ 1,261.75

[26] Including a donation of $308.15.
[27] Including 2 perpetual memberships, $100.00.
[28] Including 3 perpetual memberships, $120.00.
[29] Including 2 legacies of $100.00 each and a donation of $100.00.
[30] Including a donation of $100.00.
[31] Including a donation of $100.00 and 2 perpetual memberships, $80.00.
[32] Including a donation of $100.00 and 2 perpetual memberships, $80.00.
[33] Including a legacy of $500.00.
[34] Including a donation of $100.00 and a perpetual membership, $60.00.
[35] Including a donation of $100.00.
[36] Including a donation of $100.00.
[37] Including a perpetual membership, $40.00.
[38] Including a donation of $100.00.
[39] Including a donation of $100.00.
[40] Including a donation of $100.00 and a perpetual membership, $40.00.
[41] Including a legacy of $100.00, 2 donations of $50.00 each, and a perpetual membership, $40.00.
[42] Including a donation of $600.00 and a perpetual membership, $40.00.
[43] Including a donation of $50.00 and a perpetual membership, $40.00.
[44] Including a donation of $700.00.

SOUTH AMERICA

U. S. of Columbia

SANTA FÉ DE BOGOTA	$ 30.00	Pasto	$ 125.58
Antioquia	70.00	Popayan	13.40
Carthagena	106.30		
		Total	$ 345.28

Venezuela

CARACAS	$ 300.84

Guiana

English Guiana	$ 5.00

Ecuador

QUITO	$ 13.80
Guayaquil	10.00
Total	$ 23.80

Peru

LIMA	$ 620.82

Bolivia

Paz	$ 115.00

Brazil

BAHIA	$ 44.00	Rio Grande	$ 8.84
Goyaz	20.00	St. Paul	395.30
Olinda	6.00		
RIO DE JANEIRO	315.73	*Total*	$ 789.87

Chili

SANTIAGO	$ 5,114.45	Antofogasta	$ 63.00
Concepcion	576.40		
Serena	410.00	*Total*	$ 6,161.85

Argentine Republic

BUENOS AYRES	$ 11,313.64	San Juan	$ 961.80
Cordova	6,965.40	Santa Fé	3,990.40
La Plata	5,120.00	Tucuman	3,158.20
Parana	2,323.60	Northern Patagonia	29.80
Salta	344.40		
		Total	$ 35,209.24

Paraguay

Assumpcion	$ 122.16

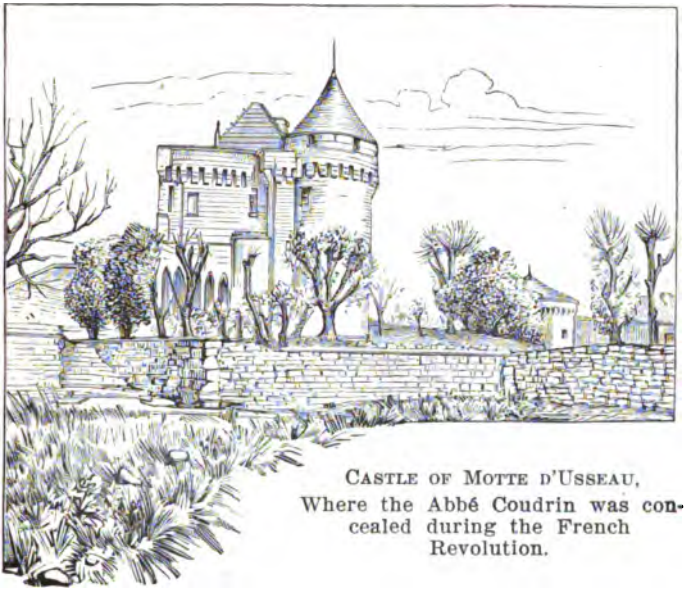
Uruguay

MONTEVIDEO	$ 5,534.57

OCEANICA

ADELAIDE	$ 102.80	Navigators Islands	$ 30.00
MELBOURNE	75.50	Sandwich Islands	998.95
SYDNEY	40.50	Tahiti	330.00
Auckland	554.20		
Christchurch	40.00	*Total*	$ 2,169.95

Grand total for all countries, 1906..... $1,280,846.72



CASTLE OF MOTTE D'USSEAU,
Where the Abbé Coudrin was concealed during the French Revolution.

THE SOCIETIES OF CATHOLIC MISSIONARIES

Our four preceding notices had to do with the great Religious Orders of the Dominicans, the Franciscans, the Capuchins, and the Jesuits. We dedicate the present article to one of the numerous congregations of missionaries that originated in the nineteenth century,—the Fathers of the Sacred Hearts, or the Society of Picpus.

The Holy See assigned to these Fathers, as the immense domain of their apostolate, the distant archipelagoes that rise from the waters of the Pacific, to the north and south of the equator in the western world.

XVII.

THE FATHERS OF THE SACRED HEARTS

BY REV. ILDEPHONSE ALAZARD, S. H. PIC.

One day, in the month of September, 1792, a young priest of the diocese of Poitiers, France, having escaped from the revolutionists of his native village, prayed in a garret of La Motte d'Usseau, near Chatellerault.

Suddenly, the walls of his hiding-place seemed to open, and he found himself in the middle of a great plain. Missionaries clad in white appeared before him, prepared to set out, at his word, for the extremities of the world. On the other side white-robed virgins stood, ready to help with their prayers the apostolic work about to be begun.

The vision was not merely a dream. Five years later this same priest founded, at Poitiers, a religious association for both men and women, which the Church named "The Congregation of the Sacred Hearts of Jesus and Mary, and of the Perpetual Adoration of the Most Holy Sacrament of the Altar."

It soon became popularly known, however, as the Society of Picpus, from the street in Paris where the headquarters were established in 1805. Dedicated to the Sacred Hearts of Our Lord and His Blessed Mother, the principal objects of the congregation are—adoration, education, the apostolate. Its founder was the Abbé Coudrin, who, born at Coussay-les-Bois, in the department of Vienne, March 1, 1768, died at Paris, March 27, 1837.

After the Revolution the work of religion had to be begun again in France. Until 1825 work in the "seminaries, colleges, and free schools, the evangelization of cities and villages drew upon all the forces of the new Order."

"Nevertheless, my sons shall cross the seas," said the founder to Father de Beauregard, who was destined to be Bishop of Orleans, "I see them depart, I accompany them to their distant islands."

In the month of September, 1825, Father Coudrin received from the Propaganda a letter that filled his apostolic heart with joy. The Holy See offered him the mission to the Sandwich Islands in Oceanica.

He at once accepted it, and immediately chose three of his priests and three lay brothers for the undertaking. The missionaries, clad in the white habit he had seen in the vision, embarked at Bordeaux, November 20, 1826, for their long voyage.

The happiness of the aged founder of the Order was at its height. But what would he have felt if he could have heard the voice that arose from one of the Polynesian islands, announcing to the inhabitants of Oceanica the approaching advent of the messengers of the Gospel?

About this time, in fact, Toapéré, a priestess of the idols of the Gambier Archipelago, predicted the end of the worship of the false gods of her race and the coming of good men who would teach a new and better religion.

Thus, in effect, singing the "let many islands be glad" of the prophet, she invited the people to rejoice and don their gala attire in order to worthily welcome those who were sent by the supreme God.

The missionaries, however, could not begin their work at Gambier. Their ship sailed on toward the Sandwich Islands. They landed at

Honolulu, the capital of this archipelago, July 8, 1827. These noble men were Fathers Alexis Bachelot, prefect apostolic, Abraham Armand, and Patrick Short, and Brothers Melchior Bondu, Theodore Boissier, and Leonard Portal.

I. MISSION OF THE SANDWICH ISLANDS.

The archipelago of the Sandwich Islands, or Hawaii, is situated in the middle of the Pacific Ocean, about 20 degrees south of the equator, a thousand leagues from California, and two thousand leagues from Japan. It is composed of ten islands, six only being inhabited.

At the date of the arrival of the missionaries, the natives numbered, perhaps, one hundred thousand. Seven years earlier, members of the Methodist sect, from the United States, had taken up their abode in this country, and, since that time, had disseminated their errors and formulated a system of laws that had rendered them masters of the kingdom.

Through the queen, Kaahumanu, they notified the Catholic priests to immediately retire from the field. But the newcomers were not men willing to relinquish their rights. They established themselves in the capital and soon a great number of neophytes gathered around them.

Persecution followed. Men, women, and children expiated in chains and the galleys the so-called crime of being true to their faith. As these tortures could not shake the fidelity of the people, on December 21, 1831, Fathers Bachelot and Short were deported. After a long voyage in a small schooner they reached California, where, for five years, they awaited a favorable opportunity for a new effort to resume their labors in the archipelago.

During this interval, their flock in the islands remained without a shepherd, but these new Christians were consoled by the presence of Brother Melchior, and strengthened in the faith by the letters of the proscribed missionaries. Suddenly, on April 17, 1837, the priests reappeared in Honolulu.

Their stay was not long. They were seized, forced on board the ship "Clementine" and kept there as prisoners until the arrival, in July, of the captain, du Petit-Thouars. He, for the sake of justice and peace, released them, but only on condition that they would again leave the country.

Compelled to yield, for the nonce, Father Short sailed for Valparaiso, and Father Bachelot, exhausted and ill, went on board the

little schooner "Honolulu," which had been bought by the Rev. Father Maigret, who was but recently come out from Europe. Father Bachelot wished to go to the Gambier Islands, of whose people he had heard favorable report, and where he would find Bishop Rouchouze, vicar apostolic of all eastern Oceanica. Alas, he was never to reach the land toward which his missionary spirit yearned. He died at sea, in the arms of Father Maigret, and was buried on Ascension Island.

FATHER COUDRIN.
Founder of the Congregation of the Sacred Hearts.

FATHER BOUSQUET,
Present Superior General.

The Methodists took all possible measures to overthrow the influence of the Fathers. How the struggle would have ended it is hard to say had not Captain Laplace, July 9, 1839, required the Hawaiian government to proclaim freedom of Catholic worship throughout the kingdom.

✣

A new era now opened for the Mission. Father Maigret, who had received the last sigh of Father Bachelot and the spiritual heritage of his uncompleted work, returned to the islands from which he had been banished.

In less than two years, the number of Christian neophytes increased from three hundred to seven thousand. The ranks of the missionaries were also augmented. They still had to contend against the hostility of the Methodists, but its activity gradually diminished and, before long, Catholicity here enjoyed almost complete liberty.

Father Maigret was raised to the episcopate in 1847, and he governed the Mission, as vicar apostolic until his death, in 1882. He, who had been driven from the archipelago by order of the Hawaiian government in 1837, had lived to receive from the same government the highest honor it could bestow—the decoration of chief officer of the Royal Order of Hawaii.

The same distinction was conferred upon his successor, Bishop Herman Koeckemann. The latter was at the head of the Mission for ten years. He, in turn, was succeeded by Bishop Gulstan Ropert. The present vicar apostolic is Bishop Libert Boeynaems.

To give an idea of the progress made since 1837 it is only necessary to say that when Bishop Boeynaems landed at Honolulu, upon his return from Europe in 1905, he was received by a great procession and conducted through the streets of the capital to his cathedral. Four days later, the representative men of the city, including the governor and president of the court, tendered him a banquet of welcome, at which Catholics and Protestants united in expressing their esteem and veneration for the chief dignitary of the Catholic Church in the Sandwich Islands. What a contrast to the sentiment seventy years before, when Father Bachelot was driven away three times from these shores.

Though all our missionaries may be said to have had part in this victory one, above all others, must not be forgotten. This is the Rev. Father Damien de Veuster, the apostle of the lepers. Born in Belgium in 1840, he entered the congregation in 1858, and set out for Oceanica in 1863, reaching the islands in 1864.

The spring of 1873 found him at Molokai, where he landed on May 10, having resolved to devote himself to the evangelization of the nine hundred lepers here sequestrated from all parts of the archipelago.

The place was like a vast cemetery, an inferno. By his heroic charity he made it an abode of virtue and comparative happiness; but, on April 15, 1889, he died, a victim of his devotedness, "in the triumphant horror of his leprosy," to quote the words of Cardinal Perraud of the French Academy.

The English Protestants have erected a monument to him at Molokai, the Belgians have honored him with a statue at Louvain, and the Congregation of the Sacred Hearts, of which he was a member, has dedicated to him its missionary schools in Belgium. The Hawaiian Government had bestowed upon him the Cross of Commander of the Royal Order of Hawaii. Another missionary, Rev. Father Leonor Fouesnel, the provincial, also received the cross of an officer of the order.

The Hawaiian Archipelago has about one hundred and sixty thousand inhabitants, of whom thirty or forty thousand are natives, 70,000 Japanese, 20,000 Chinese, 12,000 Portuguese, and five or six thousand Americans. It is, thus, a very mixed population and the missionaries must speak five or six languages. The Catholics are thirty-three thousand, there are thirty-

six thousand Protestants, divided into various sects, and ninety thousand heathen, the majority of them being Japanese or Chinese.

The missionaries number a bishop, thirty-two priests, nine lay brothers of the congregation, twenty-seven Marianite Brothers, and one Marianite priest, thirty-six nuns of the Sacred Hearts, nineteen Franciscan Sisters, and soon there is to be, also, a community of Franciscan Missionary Sisters of Mary. Besides a large college for boys and an academy for girls, the mission supports twelve schools, a hospital, and an orphanage. It has one hundred and four churches and chapels.

There are still eight or nine hundred lepers at Molokai. Two priests, five brothers of the Sacred Hearts, and five Franciscan Sisters devotedly continue there the self-sacrificing work of Father Damien.

II. THE GAMBIER ISLANDS.

The archipelago of Gambier was the second group of islands to receive the disciples of Father Coudrin. Upon learning of the expulsion of his priests from Hawaii, the venerable founder immediately wrote to the Holy See, to learn to what pagan lands he should send new missionaries. Pope Gregory XVI replied June 8, 1833, creating a vicariate apostolic of Eastern Oceanica, and naming all of this region as the field of the Picpus Fathers.

He thus confided to them an immense mission that embraced within its limits all the archipelagoes from the Sandwich group to the tropics of Capricorn, and from Easter Island to Cook Archipelago.

Father Jerome Rouchouze was elected vicar apostolic with the title of Bishop of Niopolis.[1] Without waiting to attend the consecration of their bishop, however, the missionaries embarked, ignorant as yet to what islands Providence would direct them.

At Valparaiso they heard again of the Gambier Archipelago and resolved to go there. Three of the missionaries debarked on one of the islands August 7, 1834. They were Fathers Caret and Laval and Brother Murphy. The third priest of the party, Father Chrysostom Liausu, remained at Valparaiso as procurator, it being necessary to furnish the others with supplies.

The inhabitants of the Gambier Islands, who were said to be cannibals, gave them an ominous reception. Toapéré, who had predicted their coming, was not alive to commend them to the people. Many of those who had heard her prophecy were also dead. The visits of

[1] In 1843 Bishop Rouchouze, after a visit to Europe, set out to return to Oceanica on the ship "Marie Joseph," which foundered, probably, while rounding Cape Horn. Thus lost at sea with the bishop were seven missionary priests, seven lay brothers, and nine nuns of the congregation who were on their way to spread the gospel among the islands.

various strangers had disposed the natives to be more or less vindictive and defiant.

One evening, accordingly, they rose against Fathers Caret and Laval and threatened to burn them alive in the middle of a bamboo swamp. Delivered safe and whole from the snares of their enemies, the missionaries showed themselves so good and kind that they gained the confidence of the king and, before long, all of his tribe asked for baptism. When Bishop Rouchouze arrived, on May 9, 1835, they were all Christians at heart. It only remained for him to baptize and confirm them. Their number was about two thousand.

A marvelous transformation immediately took place in this hitherto savage tribe. A sudden unfolding of the beautiful Christian virtues

BISHOP ROPERT,
Late Bishop of Hawaii.

FATHER DAMIEN,
Apostle of the Lepers.

of charity, chastity, and mildness succeeded their infamous practices and barbarous customs. In the midst of this people there arose a community of celibates, among whom one of the princes attained successively all the sacerdotal degrees.

When Dumont d'Urville visited the archipelago, in 1838, he could not adequately express his admiration at the sight of these new converts, as fervent as those of the early days of the Church, and "the happiest and best people in the world." For many years afterwards he cited them as an example of the extraordinary power of grace, and a proof of the truth of Catholicity, together with its manifest superiority when contrasted with heresy.

The Protestants became alarmed. Supported by the infidel followers of Voltaire, they combined for the destruction of this germ of Christianity with a remarkable rancor and perseverance. The neo-

phytes had, in consequence, many tribulations, but their constancy survived the storm. At present, the natives of the Gambiers, or Mangareva, as the principal island is called, though lacking the fervor of their fathers, preserve intact the treasure of the true faith.

The native population of the Gambiers has diminished, as is the case with the greater part of Oceanica. From two thousand, it has declined to six hundred people. There are four churches or chapels established here, these being attended by two missionaries.

Until two years ago there was, also, a school taught by the Sisters of Saint Joseph, of Cluny, who had succeeded the native religious. The government of France (to which country the islands belong) closed the school. Besides this group, the missionaries of the Gambiers have under their jurisdiction twenty islands of the archipelago of Tuamotu, which they visit once or twice a year.

III. MARQUESAS ISLANDS.

The mission to the Marquesas Islands was begun four years after the evangelization of the Gambiers. The founder of the Congregation of the Picpus Fathers being (March 27, 1837), at the point of death, pronounced the words "Valparaiso, Gambier" and soon after expired. His last thought, his last blessing, was for the missionaries, the valiant apostles whom he had seen in his vision at Motte d'Usseau.

On August 4, 1838, Fathers Desvault and Borgella and Brother Nil were landed by Commandant du Petit-Thouars at the port of Vaitahu, one of the principal villages of the Marquesas group. The archipelago is formed of about ten islands, six only are inhabited. The total population in 1838 may be estimated as numbering sixteen thousand souls. It was divided into many small tribes, continually at war with one another. Their battles were usually succeeded by a massacre of the prisoners, except those reserved for the nocturnal orgies of human sacrifices to the native gods.

For a long time the missionaries could do no more than learn the language, ward off the attacks of would-be assassins, and defend the small store of provisions necessary for their subsistence. Little by little, nevertheless, they acquired an influence over their inhospitable hosts, and when, in 1842 du Petit-Thouars returned to take possession of the archipelago in the name of France, he found Father Baudichon, superior of the mission, an important auxiliary in treating with the natives.

In this good friend they had full confidence, which they showed in a moment that would, otherwise, have been a desperate emergency for the French. These natives had attacked the little garrison of soldiers who could no longer hold out against them. Through the

mediation of the missionary, however, the assailants were induced to abandon the siege of the stockade and make peace with the newly arrived white men.

The following year the French Government sent the cross of the Legion of Honor to the intrepid apostle.

Father Baudichon was, in 1845, named by the Holy See vicar apostolic of the Marquesas. This vicariate then comprised all the archipelagoes situated between the equator and the tropics of Capricorn, Easter Island, and Cook Archipelago. He governed it until 1848, when he returned to France. He had baptized two hundred and sixteen of the natives.

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In 1848, the area of the vicariate was reduced to the single archipelago of the Marquesas, the other islands having been formed into a new vicariate whose center was Tahiti.

The mission of the Marquesas, deprived of its superior, found, in Father Dordillon, the man chosen by God to work wonders, a peacemaker, a defender of the natives, an industrious colonist, and a remarkable linguist. He had the great joy of winning over to God, by his charity, Temoana, king of the principal island (1853).

This was the beginning of the conversion of many members of the tribes. Father Dordillon was, in 1856, named vicar apostolic, and he governed the mission until his death in 1888. He had made every effort for the enlightenment and civilization of his people. If he did not entirely succeed in his aim the cause is not to be found solely in the character of the natives. Often he had to struggle against a French administration too careless and indifferent to second his exertions.

So frequent were these instances that, finally, he asked himself if it would not be better for him to shake the dust of the islands from his feet and depart from them forever?

Pius IX dissuaded him from this course. He died at his post, after having given the islanders many proofs of his fatherly interest in them and his devotion to their welfare. In 1863, during an epidemic of small-pox, which claimed several thousand victims and resulted fatally in sixteen hundred cases, Father Dordillon and his missionaries gave themselves night and day to the service of the stricken.

His intimate knowledge of the country gained for him, about this time, the official nomination of Director of Native Affairs.

His successor, Bishop Martin, did not come into his spiritual inheritance until 1890. He walks in the footsteps of his predecessor and is not disheartened either by the inconstancy of the natives or the

persecutions of the civil power, for he realizes all the good that is being done by the missionaries and the many souls that to them owe their salvation.

Of all the inhabitants of Oceanica, those of the Marquesas are, perhaps, the most affected by the sad phenomenon of depopulation. In 1840 they comprised sixteen thousand people. To-day they are scarcely four thousand. Three-fourths of the number are Catholics; the rest are Protestants or of no religion.

The personnel of the mission in 1907 includes a bishop, eight priests, two brothers of the Sacred Hearts, ten native Catechists, and ten Sisters of Saint Joseph, of Cluny. There were here, also, the Brothers of Ploermel, but they withdrew when the government closed the mission schools.

IV. TAHITI.

Tahiti, *the Pearl of the Pacific,* comes fourth in the order of the apostolate. It is situated three hundred leagues west of the Gambier Islands.

Tahiti, indeed, received in 1836, a visit from the missionaries of Picpus. Fathers Caret and Laval, on their way to the Gambiers, whither they were sent by Bishop Rouchouze, debarked here on November 20.

But the Anglican minister, a man named Pritchard, caused them to be immediately expelled. Bound like victims to long poles, they were forcibly carried away by four soldiers and thrown into a boat, which transported them to a distant and unknown island. Without being discouraged, Father Caret made another attempt, some six weeks later. This, too, was in vain.

Commandant du Petit-Thouars arrived in 1838 to maintain the right of the French to sojourn on this territory. Father Caret availed himself of the circumstance. In 1841, with another missionary, he was again among a people who were naturally well-disposed toward his teaching, but were intimidated and held back by odious calumnies. It was represented to them that the Papists were idolaters, worshippers of bronze and wood, who devoured in secret the flesh of little children.

In the course of time, the island was placed under the protection of France, and in 1848 it became the headquarters of a new vicariate apostolic, probably the largest in the world. The jurisdiction of this vicariate extends not only over the islands of Tahiti and Moorea, but to the archipelagoes of Cook and Penrhyn, the Windward Islands, the Tubuai, the immense archipelago of Tuamotu, the Rapa and Pitcairn Islands, the group of the Gambiers, and Easter Island.

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A bishop was chosen for the vast missionary territory. This was the Rt. Rev. Tepano Jaussen, who landed at Tahiti February 16, 1849.

He began by founding a school, but the children could not be induced to attend it. They were afraid of being eaten. Little by little, however, these fears and the prejudices of the natives disappeared.

HAWAIIAN WOMEN OF HONOLULU.

In 1854 one hundred and forty-three Tahitians were baptized. The number increased during the following years and except for the continual opposition of the Protestants, too often sustained by the colonial administration, the majority of the Tahitians would be ours.

Bishop Jaussen, exhausted by the labors of his apostolate, in 1884 resigned the administration of the vicariate to Bishop Verdier, who

still governs the mission, with the aid of a young coadjutor, Bishop Hermel, consecrated August 27, 1905.

Tahiti, with the neighboring island of Moorea, has twelve thousand inhabitants; a fourth of these people are Catholics, the rest are Protestants, Adventists, or *Kanito* (Latter-Day Saints). The mission has two bishops, ten missionaries, two lay brothers of the Sacred Hearts, six Brothers of Ploermel, eighteen Sisters of Saint Joseph, of Cluny, and a number of Catechists. They have twelve churches, a hospital, and two schools still open. The French government now enforces against them all the arbitrary laws that at present oppress the Catholics of France.

V. THE TUAMOTU ISLANDS OR THE DANGEROUS ARCHIPELAGO.

Between Tahiti and the Gambiers there extends over a space two or three times as large as the State of Texas, the fifth archipelago to which the missionaries of the Sacred Hearts have carried the message of the Cross. This is Tuamotu, called also the "Dangerous Archipelago," because of the innumerable reefs that prevent navigators from approaching the islands. The latter are eighty in number and but slightly above the level of the sea, consequently some parts of them are submerged by the least rise of the waters. Five or six thousand natives here lead the nomadic life of the fisheries.

Fathers Laval and Fouqué first set foot on Faaite Island May 19, 1889, having for their guide a native who had been converted at the Gambiers. Two years later, they went on to Anaa Island, the most important of the group, and there gained 200 neophytes.

But the country was Mormon, and that sect soon arose against the Fathers. On November 9, 1852, the missionaries suddenly found themselves surrounded by a furious mob. Father Fouqué had his skull fractured by a blow on the head and was left for dead on the shore. A neophyte carried him away, while he was still unconscious, and his life was saved (1852).

The sufferings of the missionary were not to be without fruit, Anaa Island was converted and soon gave its children to aid in the evangelization of the entire group.

Two-thirds of the population belong, to-day, to the true Church of Christ. Six missionaries serve sixty of these islands, which are classed in three divisions. A fourth group is connected with the mission of the Gambiers. Fifty catechists reside at a central post among these different Christian communities. The archipelago of Tuamotu had thirty-five churches or chapels before the cyclone of 1906. Half of these were destroyed by the terrible hurricane which threw the people into extreme misery and took from them their beloved apostle, Father Terlyn, who was swept away by the waves from the strand of Faaite, the same island where he had founded the mission in 1849.

VI. EASTER ISLAND OR RAPANUI.

If we travel over the map of eastern Oceanica, after we have voyaged from the Sandwich Islands to the Gambiers, Marquesas, Tahiti, and Tuamotu, we will not pause at present to visit the neighboring archipelagoes but will sail away for 500 leagues to a solitary isle just discernible upon the surface of the ocean—that is, to Easter Island. For this is the sixth land to which the Holy Ghost directed the bark of the religious of the Sacred Hearts.

In 1862, Peruvian ships had carried away by force half of the inhabitants of Easter Island to work the mines of Peru. The greater number of these poor islanders perished before they could be compelled to begin their toil. Some of them were stranded at Valparaiso, where Providence raised up for them a savior. A humble lay brother of Picpus, Eugene Eyraud, conceived the project of sending them back to their country, and at the same time preparing the way of the Lord among the natives.

He set out with them on their return voyage, debarked on Easter Island January 3, 1864, and, after passing through many dangers, returned to Valparaiso to give an account of his mission. A year and a half later, he went again to the island accompanied by Father Roussel, one of the missionaries.

In less than two years the people were converted, and until 1870 they were among the happiest Christians of the world. Unfortunately the covetousness of a stranger destroyed this interesting mission. Father Roussel decided to leave in 1872. When he departed he took a hundred of his neophytes with him to the Gambiers.

The population of the island, decimated by consumption, was reduced to 200 natives. The missionaries were unable to visit them again for a long time. But a band of devoted and pious catechists had been established here. At the last visit of one of the Fathers, in 1900, there were 231 inhabitants, of whom 213 were natives; all were Catholics.

VII. COOK ISLANDS.

Twenty-nine years after the foundation of the mission on Easter Island, the Picpus Fathers penetrated into Cook Archipelago. This group is to be found 200 leagues west of Tahiti. Its population of 7000 or 8000 souls is distributed over some six islands that have been dominated by Anglican ministers for more than a century.

The Catholic mission was begun at Rarotonga in 1895. It already has three churches and a school. In 1903 it was extended to a second

island, Mauké. Later, a third, Aitutaki received the missionaries. They numbered four priests, two catechists, and five Sisters of St. Joseph, of Cluny.

VIII. OTHER ARCHIPELAGOES.

The Windward Islands, situated between Cook Archipelago and Tahiti, have been, until recently, the exclusive domain of Anglican preachers. The Fathers of the Sacred Hearts have made several apostolic journeys thither, however, and have now founded a mission on Huahine Island.

IX. FOUNDATIONS IN SOUTH AMERICA.

It has been already stated that in 1834 one of the three missionaries to the Gambier Islands remained at Valparaiso in the capacity of procurator. From this beginning have sprung all the establishments that the Picpus Fathers possess in the Catholic countries of Chili and Peru.

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From 1836 to 1907 the "Congregation of the Sacred Hearts," of Picpus, has sent to America or Oceanica three hundred and sixty missionary priests and one hundred and twenty coadjutor brothers.

The personnel of the three vicariates of Tahiti, the Marquesas, and the Sandwich Islands, includes at present four bishops, sixty-five priests, and thirteen coadjutor brothers. The foundations in South America have one bishop, eighty-four priests, five scholastics, and twenty-two lay brothers.

MISSIONS IN AMERICA

"PAGES FROM THE JOURNAL OF A MISSIONARY"

REV. FATHER BONNALD, O. M. I.

There are few missions more thankless or more difficult than those of Upper Canada. Everything seems to unite to test the courage and patience of the missionary, namely, the rigor of the climate, the isolation of the inhabitants, the competition of Protestantism with its far superior resources. Accordingly, every instance of the progress of the valiant Oblate missionaries in this desolate region is a reason for especial satisfaction. The following letter from Father Bonnald, made up of notes taken from day to day is, from this point of view, singularly consoling, and we are happy to bring to the knowledge of our associates an account of the success that the grace of God and an intelligent zeal have obtained in 1906.

CROSS LAKE ON THE NELSON, CANADA, November 1, 1906.

Alarm of the Methodists.

The Rev. Father Provincial had ordered me to visit Norway-House, where he wished to found a new mission. Young Father Thomas Julian was with me. Our arrival created a sensation. The ministers of the Methodist fort and city were seized with a holy indignation at the audacity of the Catholic priests, who dared to instal themselves in a place where there had not been, until then, a single Catholic. The ministers held conference after conference and multiplied their prayer meetings. Their church bells, hitherto heard only on Sundays, from this time rang every day. The Indian who had rented his poor cabin to us, for a sum of money, was threatened by the preachers. But they could do nothing. The bargain had been made. We remained.

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I made a round of visits. Among the people I found a number of Protestants who were of Catholic parentage. Others had been baptized

by a Catholic priest, but, without the help of religion, without Catholic worship they had ended by going to the Methodist church.

In the houses of several of these Protestants I observed religious pictures in the sleeping rooms, representations of the Blessed Virgin, Saint Joseph, the Holy Family, Mary Magdalen, Saint Francis, and even St. Peter receiving the keys of heaven from the hands of our Savior.

In vain did the Anglican and Methodist ministers and school teachers forbid the Indians to visit us. The latter came in great numbers to hear our instructions and attend our catechism classes. How many edifying evenings we spent singing our hymns in the Indian language with these poor people! Many of the former pupils of the ministers showed a lively interest in our teaching, and were astonished to hear us read from their own Protestant Bibles passages proving the truth of our Sacraments and Catholic practices.

A Supper Among the Methodists— Effect of Our Hymns.

On New Year's Day, 1906, an Indian came with his dog sledge to invite us to a supper in the name of the chief of the reservation. Father Thomas and I went with him. About a hundred Indians were assembled. We were conducted to the lodge of the chief, where, to our great surprise, we encountered the Anglican catechist, who was prepared to give an exhibition of the phonograph. The chief begged us to sing our beautiful Christmas hymns to the accompaniment of a reed organ. The Protestant Indians were so delighted with the hymns that the Anglican took his departure. All present, the chief at their head, invited us to continue. The sacred concert lasted until the time appointed for the supper. They had done us the honor to prepare a table for Father Thomas and me by ourselves. We solemnly made the sign of the cross and recited our grace aloud. This was something new to the throng of Methodists who stood watching us.

It is thus we have gradually accustomed these poor Protestants to see the priest in his cassock with the cross on his breast.

The places at the well-laden tables were successively occupied without interruption until the conclusion of the feast. Two days later one of the principal Methodists of the place came to see us after nightfall to tell us his troubles. This is what he said, word for word:

"Seeing the strange garments that you wear, and the pure life you lead my mind is impressed, my heart is touched, I admire you."

Resignation and Departure of the Minister from Cross Lake.

To return to Holy Cross, the first mission established in the district. Here I found the Rev. Mr. MacNeil, who taught persistently the calumny that "the Catholic Church is a corrupt Church."

In an attempt to prove this he had caused to be painted on the interior wall of his new meeting house a beautiful path leading from the earth to heaven, the path of John Wesley, who led the people to Christ. Beneath and at the left of this picture an aged priest with a white beard conducted his followers in an opposite direction, toward the lower regions, whose flames encompassed the Catholic chapel surmounted by the cross.

The minister thought that the era of conversions to Catholicity was at an end. Circumstances have not verified his hopes. The Indians, even those he formerly taught, have so generally continued to come to our instructions that the Rev. Mr. MacNeil has resigned and returned to Ontario. He had many vexations. For instance, one day I saw him haughtily pass our door followed by his inseparable companion, an interpreter, for he did not speak or understand the Indian language. He stopped at a neighboring house, inhabited by both Catholics and Protestants. The same evening a young woman, who was still a Protestant, came from this house to tell us what had occurred.

"The minister had the assurance to ask me to bring to him for baptism my little Athanasius, whom you have already baptized, Father," she said, adding,

"Ah, surely, no," I replied, "I will not take him to you. The priest has properly baptized him."

"Then he went on:

"'I suppose you have let the priest teach your son to make the sign of the cross?'

"Certainly, why not, and the boy knows it well. See—Athanasius make the sign of the cross." The child crossed himself, his eyes upon the minister.

"'You and your husband are fools,' cried the preacher angrily, 'you are going to become a Catholic, no doubt?'

"I made no reply.

"'When your husband returns from his journey,' said he, 'tell him to come and see me.'"

The husband arrived two or three days afterwards, but he did not

visit Mr. MacNeil. Instead, he and the wife went to the house of the priest.

"Father," they said, "for a long time we have wished to be

MANITOBA CHIEF AND CANADIAN CHILDREN.

Catholics, we dislike even to see the minister. Receive us into the Church without delay, that will be best."

They gained their heart's desire, for their resolution had been formed after due deliberation, and they were well instructed.

The successor of Mr. MacNeil was Mr. Goding, to me an old

acquaintance, for already I had held a public discussion with him before an assemblage of Indians at Fort Nelson. The chief Protestants counted upon him to put an end to the many conversions to Catholicity. However, in less than a year I have received twenty-five abjurations of heresy, and ten other converts are preparing to follow this example.

Triumphs of Grace.

I must note here, among the consoling events of the year, the conversion of one of the reservation agents. This conquest was all the more valuable because by it the chiefs who had still held aloof from us were persuaded of the truth of our teaching. In the beginning the official had striven to prevent these brave Indians from coming to our instructions. But the Holy Ghost triumphed. The agent, rebuked, perhaps, by the affliction that befell him in the death of two of his children, made a public abjuration of heresy, after solemn High Mass, before a great congregation of Indians. In his conversion he was joined by his wife and remaining children. Another family, and four adults of the better class of Methodists, were baptized about the same time.

Recently, an Indian came to see me one Sunday after High Mass, at which he has regularly assisted since the foundation of the mission.

"Father," he said, "the other night I dreamed that I heard your church-bell ringing loud and long, and I saw in the air between heaven and earth the cross of Christ. At the same time I heard the strains of a hymn the Catholics sing at the Communion. O, Father, it was beautiful. In my dream I said to my wife and children, 'Surely the Catholic religion is the religion of Jesus Christ.'"

How much good there is to be done in this vast region.

Last Visit in the District of Norway-House.

In the second week of August I left Holy Cross in a canoe with two Indians, one of whom had only the evening before, together with his wife, abjured the Methodist sect. This voyage was very wearisome and difficult because of the many portages. Between the stretches of level plain rose a rugged mountain. Fatigued as I was, and despite my sixty years, I climbed the height. Having gained the summit I sang the *Ave Marie Stella,* happy to be the first to here awaken the echoes with the name of our Blessed Mother.

Notwithstanding the delay occasioned by a mistake of our guide, eight days from the time we began our journey we arrived at the Lake of the Islands. The chief of the village had assembled all his tribe. I celebrated Mass and sang a number of hymns.

From there, crossing God's Lake, we arrived at the fort of the company. The Indians who, from a distance, had watched us land, fled at the approach of the Black Robe. A few, hearing me speak their language, paused, however, and then came up to me. I bade them tell all of their tribe to assemble in order that I might address them. If they kept aloof, I said, I would go away again, and it would be generally known that the Indians on the shores of this beautiful lake did not wish to hear the word of God.

My messengers were faithful to their charge. The people gathered in great numbers. After the sermon I visited their lodges and was everywhere cordially welcomed. Two days later I set out once more for Oxford House. The hospitality offered to me by an English family made me forget for a while the discomforts of my long voyages. There the Indians are all Crees, and I found souls well prepared to hear the truths of our holy religion. I hope we shall have at this place, before long, a mission that will be a source of consolation to the missionary. But everything is yet to be done, and our resources are smaller than our debts. Nevertheless, we have confidence in the future of the station.

A SIOUX CHIEF.

MISSIONS IN AFRICA

A CATECHIST CONFESSOR OF THE FAITH

By Rev. Father Zappa, L. A. M.,

Prefect Apostolic of the Upper Niger.

The following letter, addressed to the Rev. Father Poirier, one of the first apostles of the prefecture of the Upper Niger, and now procurator-general of the Society of African Missions, of Lyons, is an acknowledgment of the gift of a bell that was greatly desired by the Christians. We find in these pages a touching and heroic episode that reminds us of the traditions of the primitive church.

The poor blacks of Africa, who are so often portrayed to us as timid, inconstant, the slaves of base and cruel passions, are capable, it appears, of giving to countries proud of their civilization, examples of admirable courage. This narrative will show elsewhere the great need of the work for the Propagation of the Faith and the magnificent conquests made by the missionaries.

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There was great joy among the neophytes and catechumens at Okpanam when they learned you had sent them a beautiful bell to replace the broken hammer that, until now, served to call them to church. We had to give up the catechism class for the evening. The happiness of our converts was not, however, entirely unclouded. Peter, their leader, was not present to share their satisfaction. He is, alas,—in prison.

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Yes, our zealous catechist who by his fervent words, and the help of God's grace, formed this edifying band of faithful souls at Okpanam, is clothed in the garb and subsists on the rations of a convict; he sleeps in a damp prison cell.

What has he done to merit so severe a punishment? Oh, he has done much. If he had contented himself with taking care of the sick, or, in his humble way, with helping the poor and forsaken of his native town, he might, perhaps, have been pardoned. But, unhappily (from the pagan point of view), he committed the crime of crimes by boldly preaching the truth. He was not ashamed of his faith, nor did he hesitate to reproach the great for their injustice. Above all, he taught the commandments of God.

Such evidence was enough to serve the purpose of certain influential chiefs at Okpanam and elsewhere. According to their representations, Peter was only sowing disorder and discontent among the people. This, they resolved, must promptly end. Having decided upon a plan, they took good care not to act openly. They plotted together in secret and sought to hide their malice by a pretence of legality.

Here, as in many other regions, the government that has constituted itself a protectorate over the country, feeling powerless to mete out justice through European officers, in the thousand and one dissensions that continually exist among the natives, had founded, in the different towns, native courts composed of a certain number of influential chiefs and presided over by each of them in turn.

These tribunals for the trial of minor offences are under the control of a clerk, also a native, and the general supervision of the commissioner of the district. Now, however excellent this plan may be in theory, unfortunately the control of the clerk is often only nominal, and the supervision of the European officer is still more uncertain. Nor is it surprising that the chiefs rendered, it may be said, all-powerful by European authority, are often tempted to abuse this power, in order to show themselves grateful for services received from other sources, to curry favor with influential personages, or to be revenged and gratify certain old family feuds.

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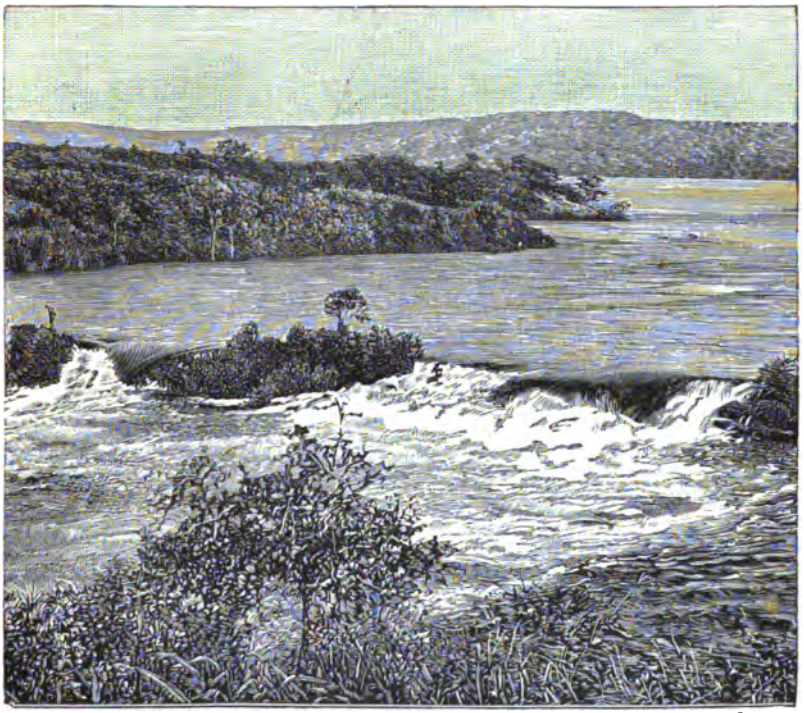
This is what happened to our poor Peter. By an unjust legal process against a brother of our catechist, the chiefs of the native court sought to force the accused to take the oath on the fetiches or idols. Peter protested against the iniquity of the judges.

They delayed not a moment. At a sign from the court, he was surrounded by the police, his clothes were torn off and he was scourged until the blood started from his wounds.

After this flagellation it remained for him to offer to pay the usual fine or go to prison. The judges rejected the fine and sentenced him to four months' imprisonment.

The European commissioner, who suspected that enmity dominated



THE RIPON RAPIDS OF LAKE NYANZA.

this affair, commuted the punishment to one-half the designated term. The judges were forced to be content. Otherwise they had obtained what they wished. Peter had been condemned according to the regular legal forms, he would lose his standing among his neighbors, henceforth he must be silent, his band of pupils must indubitably disperse, in a word, the Church of Okpanam must succumb under a weight of shame and confusion. But the event disproved these predictions.

✣

At the time this case was in progress I found myself at Okpanam. Our little congregation was assembled for prayer when, during the

recitation of the rosary we were joined by the catechumens who had just returned from the court at Assaba. We knew nothing of what had occurred, but as the brother of the catechist passed me, to take his accustomed place, he said in a low voice, "Peter is in prison."

How can I express my amazement, my emotion, at this intelligence! The reaction followed, however, in another moment, "Peter is in prison? Praise be to God," I said to myself, "We are to be transported to the early days of the Church; by these trials we shall know whether our people are firm in their religion."

When we came out of the chapel I gathered our neophytes around me, told them the momentous news and then asked those who had witnessed the arrest of our friend for the details.

Before any one of them could respond, the silence was broken by a cry of anguish. It was the sobbing of Marie, Peter's wife, who was overcome by her sorrow.

Presently another voice called out to her, "Woman, it is not only your husband who is in prison, he is also our leader. Why, then, do you weep? Is not our loss greater than yours?"

At the back of the room Peter's brother rose to his feet. "Friends," he said, "there is a word in my heart so great I do not know how to speak it. These eyes that now meet your gaze have today seen Peter cast upon the ground and scourged until the cruel lashes drew blood. But he, instead of being overwhelmed with ignominy, as I expected, appeared so brave and smiling, that the tempest of my own grief was calmed. When he arose, radiant with joy, and they were about to drag him away to prison, he turned and bade me tell Joseph Nuanze to take his place among us as catechist, that through Joseph he would still watch over us, speak to us through his words, and, if need be, direct us through his chastisements."

Immediately, Joseph Nuanze, without the least hesitation, calmly rose in his turn:

"Since Peter has given me his voice (authority), I do not wish him to reproach me with having been silent," he said. "Peter is well off where he is; for his imprisonment is not for any reason to cause him shame. But those who persecute us think we will now disperse. Therefore, I wish to say to you, if there is anyone among us who has not the courage to present a bold front to those who will henceforth ridicule us, I beg him to leave us at once."

No one made a motion to go.

"Very well," he continued, "at the approach of the leopard the cows gather in a circle around their young calves. The children must

now be quiet, the women must close their ears and let not a word on this matter escape their lips. As for the men, our part must be to hold fast to the word of God and keep it alive among us; Peter will come back to us."

The next day no one was missing at the call; all assisted more devoutly than ever at Holy Mass. It was the feast of St. Cecilia, and the liturgy of this day puts into the mouth of the priest many invocations that agree admirably with our situation, and to which I alluded in exhorting our Christians.

"I cried unto the Lord, and He will not abandon me in the day of my tribulation, nor will He refuse me His help against the triumph of the wicked. He will humble the proud and those who have unjustly condemned me."

From this time our faithful might often be seen coming to spend a few moments in the church during the day or the evening. They also assembled regularly to recite the rosary in common for the prisoner, that his courage might not fail.

✣

And now, Providence seems to have especially decreed that your bell, so much desired by our good Peter, should arrive just at the time when he has most need of something to make him forget the weariness of his captivity. Moreover, when Father Hummel, who regularly visits the prisoners, announced to him the arrival of the bell, but that the faithful Christians of Okpanam have decided it is not to ring until the day of his return to them, he stretched out his arms to Heaven, like Simeon of old, and the walls of his cell could not contain the transports of his joy.

CHRONICLE OF THE WORK AT HOME AND ABROAD

Eighty-fifth Anniversary of the Foundation of the Society for the Propagation of the Faith

The eighty-fifth anniversary of the foundation of our work was celebrated on Friday, May 3. We are sure that this occasion, so dear to our friends and all our missionaries, was commemorated in many dioceses and churches throughout the world. At Lyons, at the solemn celebration presided over by His Eminence the Cardinal Archbishop, the sermon was preached by Canon Janvier, preacher of the Conferences of Notre Dame, at Paris.

THE REPORT FOR 1906

The report of moneys received in 1906 by the Society for the Propagation of the Faith, which is published in the present issue, contains much to interest Catholics in this country. The United States takes second place this year in the list of countries contributing to the work. As usual, France leads the world, in spite of her struggles and the threatened poverty of the Church. The ten countries that send the largest amounts are:

France	$615,063.07
United States	185,287.71
Germany	136,833.78
Belgium	73,363.21
Italy	52,354.26
Argentine Republic	35,209.24
Spain	32,470.61
Switzerland	22,003.04
Mexico	21,916.81
Ireland	19,417.64

If we consider the diocesan contributions, we find the following dioceses have made the largest offerings:

Lyons	$78,472.98
New York	56,600.96
Boston	48,517.15
Cambrai	36,432.55
Metz	35,570.83
Strasbourg	31,833.50
Saint Brieuc	31,269.50
Paris	26,892.50
Nantes	25,795.37
Marseilles	22,990.93

Of these ten dioceses two are in the United States, two in Germany, and six in France.

The report for the United States is the most gratifying we have ever issued. The second and third places in the list are occupied by two American dioceses, and the total shows an increase of nearly $30,000 over last year's contributions and of $100,000 over those of five years ago. In 1902 the contributions of the United States amounted to $85,408.44; in 1906 they were $185,287.71.

This is the result of an awakened missionary spirit which shows itself in many other ways and is reassuring for the future of the Catholicity among us. Pope Pius X looks to America for the support and rapid progress of the main works of the Church, and especially of its missions.

ARCHBISHOP WILLIAMS

On April 27 His Grace the Most Rev. Archbishop of Boston observed the 85th anniversary of his birth. On this occasion the Society for the Propagation begs leave to offer to the venerable dean of the American hierarchy its most respectful and heartfelt congratulations, and its most sincere wishes that he may continue for many years to rule over the great archdiocese which has had such a wonderful growth under his wise supervision for forty years.

The Propagation of the Faith owes a great deal to the Most Reverend Archbishop of Boston. In 1897 the Archbishops of the United States formally approved the systematic organization of the Society throughout the country. Soon afterwards Archbishop Williams appointed a priest to begin the work in his diocese. The magnificent results obtained since then are due, in a large measure, to the Archbishop's initiative and sympathy. He has given an example that has already interested others and will remain one of the many glories of his long and fruitful episcopate.

"Ad multos annos!"

OUR HOLY FATHER PRAISES THE WORK DONE IN NEW YORK

Over three years ago the Rev. John J. Dunn was appointed by the Most Rev. John M. Farley, Director of the Society for the Propagation of the Faith in the Archdiocese of New York. Under the high patronage of His Grace, Father Dunn's work has been so successful

that the New York contributions to the missions, which in 1902 amounted to $2,870.00, in 1906 reached $56,000.96.

Such a remarkable result could not escape the attention of our Holy Father, who constantly urges the development of the Propagation of the Faith. Father Dunn has lately received the following precious letter:

POPE PIUS X,

To His Beloved Son, the Rev. John J. Dunn, Director of the Society for the Propagation of the Faith, Archdiocese of New York:

BELOVED SON: Health and Apostolic Benediction. We are fully aware of the zealous efforts you are sedulously making to spread far and wide, in your respective province, the Society for the Propagation of the Faith; and at the same time We are advised of the most abundant fruits that under the special favor of God you are wont to derive from your labors and undertakings. All these things bring no little solace to Our heart, which holds nothing more sacred, nothing more desirable than the progress of Catholic missions in all parts of the world.

Therefore, while We bestow the fullest measure of praise upon all the works you have so happily undertaken, We also recommend in a particular manner that as the enemies of Christianity employ more vigor in assailing the Church, you do not cease to labor the more strenuously to inculcate the doctrine of eternal salvation by which the Kingdom of Jesus Christ is propagated upon earth.

God indeed will not fail to look with favor upon and bless your trials and endeavors, for He it is Who makes all difficulties light by the sweetness of His heavenly gifts. And meanwhile, as an evidence of the joy your success brings Us, and of the good will We entertain for you, with special affection We impart to you and all your associates the Apostolic Benediction.

Given at Rome at St. Peter's, on the 10th day of March, 1907, in the fourth year of Our Pontificate.

THE PROPAGATION OF THE FAITH IN PHILADELPHIA

At the last quarterly conference of the clergy of the Archdiocese of Philadelphia, the Most Rev. P. J. Ryan announced that he had decided upon the organization of the Propagation of the Faith in his diocese and appointed a committee composed of the Rev. John F. McQuade, Rector of the Cathedral; Rev. Charles F. Kavanagh, Secretary to the Archbishop, and Rev. Wm. J. Higgins, Assistant Director of the High School to take charge of the work.

His Grace furthermore urged the priests to encourage it by all means in their power. Doubtless, through his generous protection and with the help of the above-named zealous committee, the great Arch-

diocese of Philadelphia by its prayers and alms will soon take a prominent part in the evangelization of the pagan and non-Catholic world.

"OUR FIRST BEATIFIED MARTYRS"

Among the thousands of missionaries assisted by the Society for the Propagation of the Faith during the 86 years of its existence, many have already won the palm of martyrdom, both men and women, and several have received the honor of beatification. The first two to be placed on our altars are the Blessed Perboyre, C. M., martyred in China in 1840, and the Blessed Chanel, S. M., who suffered at the hands of the savages of the Island of Futuna, Oceanica, in 1844. Both were beatified by Pope Leo XIII on November 17, 1889.

Under the above title the Central Direction of the Society for the Propagation of the Faith has just issued a short sketch of the life and especially the martyrdom of these two apostles. It will certainly prove an incentive to the Promoters and Associates of the Propagation of the Faith to continue a generous help to those heroes who, like Blessed Chanel, do not hesitate to leave everything they hold dear in this world to go to the most remote and savage countries, or expose themselves to death amidst the most excruciating torments, like Blessed Perboyre, who had the supreme honor of a death so like that of Our Lord that the narration of it reads like a page of the Passion.

"Our First Beatified Martyrs" will be mailed free on application to all persons interested in the work of the missions.

CATHOLIC MISSIONS

Catholic Missions, the new illustrated magazine issued by the Society for the Propagation of the Faith, has received cordial congratulations and encouragement from the Most Reverend Apostolic Delegate, the American hierarchy and clergy, and prominent Catholic laymen. Here are the *contents* of the May number:

Editorial Notes.
Cuban Conditions. By the Rev. Regis Gerest, O. P.
The Nomads of Somaliland. By Father Stephen, O. M. Cap.
Among the Sioux Indians. By the Rev. H. J. Westrop, S. J.
Our Armenian Brethren. By Father Riondel, S. J.
The Religions of Japan. II. Shintoist Ideas and Worship. By the Rev. A. M. Roussel.

The Jamaica Mission and the Earthquake. By the Rev. Patrick F. H. Mulry, S. J.
A Visit of a Chinese Priest to the Society for the Propagation of the Faith.
Mission Life and Needs.
Missionary Notes and News.
Missionary Literature.

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Very Rev. Canon de Werra, Director of the Society for the Propagation of the Faith in Saint Maurice, Switzerland; Very Rev. Canon Migeon, Director of the Society for the Propagation of the Faith in the Diocese of Reims; Very Rev. E. Bononcini, Diocese of Leavenworth; Rev. David O'Donohue, Diocese of New York; Rev. J. B. Duffner, Diocese of Pittsburg.

Mr. Martial de Prandière, President Emeritus of the Central Society for the Propagation of the Faith in Lyons; Mr. Theodore Sallantin, Vice President of the Central Council of the Society for the Propagation of the Faith in Paris.

Mrs. M. B. Freri, Diocese of Lyons; Elizabeth O'Toole, Diocese of Newark; Blanche Bomy, Diocese of Baltimore; Mary B. Dwyer, Diocese of Trenton; Mrs. Thomas O'Brien, Diocese of Wheeling; Anna Smith, Mary Kennedy, Mary Gorman, Catherine Walsh, Margaret Carey, Margaret Russell, Hannah Lyons, Alicia Murphy, Diocese of Chicago.

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Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

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Annals
of the
Propagation of the Faith

LETTERS FROM THE BISHOPS AND MISSIONARIES
ENGAGED IN THE MISSIONS OF THE
OLD AND NEW WORLD

VOL. LXX **August, 1907** No. 473

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The Society for the Propagation of the Faith

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APPROVED BY POPES, COUNCILS AND BISHOPS

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ANNALS
OF THE
PROPAGATION OF THE FAITH

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THE SOCIETIES OF CATHOLIC MISSIONARIES

XVIII.

MISSIONS OF THE SALESIAN FATHERS.

The Congregation of St. Francis de Sales of Turin has only during the last quarter of a century been numbered among the religious organizations charged with evangelizing the immense domain dependent upon the Sacred Congregation of the Propaganda.

It was in 1881 that the name of Patagonia, the territory assigned by the Holy See to the Religious of Dom Bosco was, for the first time, inscribed upon the list of the missions among which the Society for the Propagation of the Faith distributes the weekly contributions of its associates.

All the world has heard of Dom Bosco, the Vincent de Paul of the nineteenth century. Piedmont was the land of his birth, Spain and France were favored with his presence and his blessings; India, Africa, and the New World have been endowed with his societies of charity, education, and missionary work.

Jean Bosco was born at Castelnuovo d'Asti, in the diocese of Turin, on the sixteenth of August, 1815. In 1846 he founded at Turin the Oratory of St. Francis de Sales, the germ of the innumerable organizations that he established for the benefit of youth.

It is impossible to estimate the number of those whom he aided. Some of these young men afterwards distinguished themselves in art and letters; many became priests, several were even raised to the episcopacy. When he died, on the thirty-first of January, 1888, he had already had the consolation of giving many missionaries to distant pagan countries.

I. IN SOUTH AMERICA.

In 1875 there left Turin for South America a few young priests, the first of the nine hundred apostolic workers whom the Salesian Congregation has furnished to the New World and to Asia. At their head was Dom John Cagliero, also a native of Castelnuovo d'Asti, where he was born January the eleventh, 1838, twenty-three years later than Dom Bosco.

I. IN PATAGONIA.

From Buenos Ayres, where they located, the young missionaries regarded with zealous longing the immense region that occupies all the southern part of the South American continent—Patagonia, peopled by idolatrous savages and, hitherto, proof against civilization. What a grand field of action for the laborers in Christ's vineyard!

Accordingly, from 1876, Dom Cagliero prepared to begin the evangelization of this wild tract and planned to land at Santa Cruz in the very heart of the country. Various difficulties forced him to postpone his generous design.

In 1879 the Argentine government, under the pressure of public opinion, organized by way of the Rio Colorado and the Rio Negro, an expedition into Patagonia that was crowned with brilliant success. The savage tribes, whose unreasonable pride and stubborn barbarism had shut out from all progress, two hundred and thirty-five thousand square miles of territory, were compelled to submit or to retreat across the Cordillera of the Andes. Patagonia was thenceforth open to explorers, to colonists, to the missionaries.

The Salesians began by examining the country. Fathers Joseph Fagnano, Louis Chiara, and Emile Rizzo explored the Rio Negro to Lake Nuahel Huapi while Fathers Joseph Beauvoir and Dominic Milanesio founded and developed the stations of Patagones, Viedma, and Pringles.

In 1883, the superior of the mission was able to write to Rome that thousands of the natives had been baptized by the missionaries, who had penetrated into Patagonia as far as the Cordillera, and that several Christian centers for churches and schools had been organized.

The Propaganda, pleased at this intelligence, immediately divided the mission into two districts. A decree, dated the fifteenth of November, 1883, raised to a vicariate apostolic all the northern part, and, a few days later, November 27th, a second decree constituted the southern part a prefecture apostolic.

Northern Patagonia.

To the vicariate apostolic was assigned all the region comprised between the thirty-eighth and the fiftieth degrees of latitude. Dom Cagliero being placed in charge, was proclaimed titular bishop of Magida on the twelfth of November, 1884, and consecrated on the eighth of the following December.

From that time, a still greater impetus was given to all the works of the mission. The new bishop undertook to visit it in order to become familiar with its needs. During this journey, long, wearisome,

CHURCH OF ST. FRANCIS DE SALES AND MUSEUM OF THE MISSIONS NEAR DOM BOSCO'S TOMB AT VALSALICIA, ITALY.

and beset by many mishaps and disappointments, he nearly lost his life. He was thrown by his horse, near the foot of the Cordillera, and narrowly escaped death. When restored, however, he continued on his route, crossed the Andes, and descended to the plains of Chili, where he embarked for his return voyage to Buenos Ayres, by way of the Strait of Magellan.

During his travels he stopped at the Mission of Punta Arenas then recently founded by Bishop Fagnano. Later, Bishop Cagliero went back to Europe to seek new missionaries and to inform the Holy See of the promising future that opened out before the apostolate of Patagonia.

He returned to his distant mission supplied with means and new

co-laborers, and there actively pushed the building of churches, schools, and missionary residences at all the important points in the province. To-day the vicariate apostolic is in a most flourishing condition.

Forty-five churches or chapels, two seminaries, with forty-two students, forty-five colleges or schools, seven hospitals, have been built. Fifty Salesian missionaries, assisted by a band of fifty catechists, devote their zeal to the one hundred and fifteen thousand of the faithful in northern and central Patagonia; that is to say, they include almost the entire population. The principal Christian centers are Carmen de Patagone, where the bishop resides; Viedma, Pringles, Conesa, Choele, Roca, Chos-Malal, Junin de Los Andes, Rawson, Fortim Mercedès, Bahia Blanca, Santa Rosa, Victoria.

Three years ago (March 24th, 1904) the Holy See, wishing to confer upon the intelligent and zealous promoter of all these works a brilliant acknowledgment of its satisfaction, named Bishop Cagliero titular archbishop of Sebastopol.

Southern Patagonia.

Less important than the former district, from a superficial point of view, in regard to population and the prospect of success in the apostolic field, this second mission of Patagonia is bounded on the north by the Santa Cruz river and on the west by the Cordillera of the Andes. It comprises the extreme southern part of the continent of South America, Terra del Fuégo, and the Falkland Islands.

There are nearly twenty thousand inhabitants in this isolated part of the world. The number of Catholics is twelve thousand, six hundred. The prefect apostolic, Bishop Joseph Fagnano (born the ninth of March, 1844) lives at Puntarenas, Strait of Magellan. Eighteen Salesian missionaries labor in the apostolate of this Antartic domain of the Propaganda.

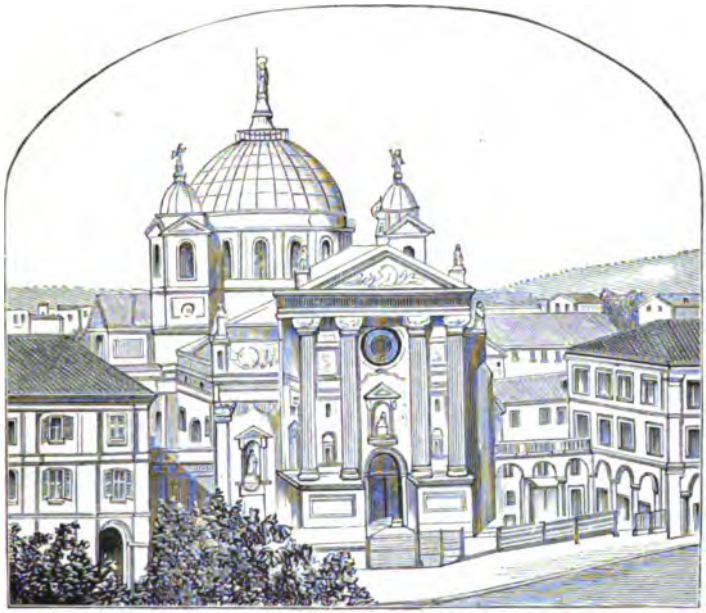
Twelve churches or chapels, seventeen schools, and twenty-two Christian centers have been erected. The most important stations are: Punta Arenas, on Dawson Island, the Falkland Islands, the Gallegos, at the mouth of the Santa Cruz river, and at Candelaria in Terra del Fuégo.

II. IN THE REPUBLIC OF ECUADOR.

On the sixth of October, 1888, Dr. Flores, president of Ecuador, in the name of the national congress, requested His Holiness, Pope Leo XIII, to form four vicariates apostolic in the eastern part of the Republic; namely, at Napo, at Macas and Canelos, at Mendez and Gualaquiza, and at Zamora. They asked, moreover, that the third should be confided to the Salesians of Turin.

The Holy Father, after consideration, agreed to the proposition and, on the seventh of February, 1893, the Sacred Congregation of extraordinary ecclesiastical affairs drew up the decree. The text relative to the vicariate apostolic of Mendez and Gualaquiza was immediately sent to Dom Rua, the worthy successor of Dom Bosco.

Even before this official investiture had been actually received,



CHURCH OF THE SALESIANS AT TURIN, ITALY.

Salesians of Turin were on their way to the new vicariate. Unfortunately, the superior of their band died during a voyage, off the coast of Chimborazo, January 17, 1893. His premature end retarded the foundation of the mission for several months.

At Gualaquiza Dom Mattana and Dom Spinelli built their first mission house. The Indians, whom the sons of Dom Bosco wished to bring to kneel at the foot of the Cross, were veritable savages. They must be taught to be something more than animals before they could be Christianized. The difficulties of this undertaking did not discourage the missionaries.

A future rich in promise seemed to open before them when Leo XIII, in 1895, sent to them, for their chief and bishop, the Rt. Rev. James Costamagna. Alas, a terrible storm broken upon them soon afterwards. Not only was the bishop prevented from occupying his

see, but, in 1896, a decree of banishment was carried against the Salesians and they were forced to leave the equatorial republic.

Happily, small tempests (paroxysms of political frenzy) are of short duration. The missionaries soon resumed the work that had been for a short time interrupted. The wild Jivaros abandoned by degrees their degraded habits and revolting customs and bent to the yoke of the gospel.

III. IN BRAZIL.

The Salesians have undertaken and carried out many good works among the natives of western Brazil, a civilizing task none the less arduous than the Christianizing of the Jivaros.

On June 18th, 1894, they arrived at Cuyaba, the capital of Matto Grosso, the Brazilian State nearest to the center of the continent. At their head was Bishop Lasagna, the valiant titular bishop of Tripoli who, the following year, November 6th, 1895, was to meet a premature and tragic death in a railroad accident at Juiz de Fora.

They soon founded a church and residence, a college, seminary, observatory, and school of practical agriculture at Cuyaba. Then, pushing onward into the interior in search of the most destitute of the population, they established apostolic stations among the Indians of the St. Lawrence river—colony of Theresa Christina—in 1902, at the Bororos Coroados of Barreiro—colony of the Sacred Heart,—finally, in 1905, among the natives at the Aracy river—colony of the Immaculate Conception.

These centers of Christian life exerted a most salutory influence and, before long, completely transformed these hitherto unexplored regions of the great republic of South America.

IV. IN COLOMBIA.

The charity of the Salesians manifested itself in a still more admirable manner in Colombia. As is well known, leprosy effects great ravages in this country. In 1891, Dom Michael Unia took the heroic resolution of consecrating his life to the unfortunate victims of this scourge, and shut himself up with six hundred lepers in the pest-house of Agua de Dios, in order to afford them the consolation of the priestly ministrations of which they had until then been deprived.

Since that time, two other leper-hospitals, those of Contratacion and Cano de Loro have been given by the Colombian government into the charge of the sons of Dom Bosco.

A Salesian Missionary and Patagonians.

II. IN ASIA.

Our review of the work of the Salesians in mission countries would not be complete without the mention of their foundations in the Holy Land and the Far East.

I. IN PALESTINE.

Dom Anthony Belloni was the founder of the orphanage at Beitjalla near Bethlehem (1863), of the agricultural colony of Beitgemal (1881), the establishment of Cremisan (1886), and the orphanage of Nazareth (1901).

This pious canon entered the novitiate at Turin in 1891. Since his death (August 9, 1903) the heirs of his zeal have carefully kept up his foundations and added to them. In 1904 they opened a school in Jerusalem.

II. IN INDIA AND CHINA.

Two very recent foundations have permitted the Salesians to set foot on two points of the Far East illustrious in the annals of the apostolate. Since January, 1906, they have had an orphanage and a parish school at Tanjore, in the diocese of Méliapour, and since February of the same year they have been installed at Macao, where they have been entrusted by the bishop with the care of the abandoned Chinese little ones and the education of the Portuguese children of the town.

These humble establishments at Tanjore and Macao are but the beginning of foundations more important. Dom Rua has already received urgent demands for missions in India, Indo-China, and China, and it may well be predicted that, with God's help, the good works of the Salesian Fathers will flourish on the soil and under the skies of Asia, as they have in the Western World.

SEAL OF THE SALESIAN FATHERS OF TURIN.

MISSIONS IN EUROPE

A FEW WORDS ON THE MISSIONS OF FINLAND

By the Rev. Wilfrid von Christierson,

Pastor of Helsingfors.

We have never called the attention of our readers to the mission mentioned in the following letter. Our associates will, however, note with satisfaction the conquests attained by the true faith in a country where there are many obstacles to its propagation. A new era opens for the apostolate in Muscovite lands and even the degree of liberty the Tsar has recently accorded to his subjects, cannot fail to be followed, from a religious standpoint, by a magnificent movement of conversion.

The first stone of the Catholic church of Helsingfors was laid in the month of October, 1857. The Countess Adlerberg, wife of the governor-general, pitying the religious deprivation of the Polish soldiers stationed in great numbers in Finland, had collected the funds necessary for this undertaking.

Until 1867, Catholicity was represented in this country only by the Polish clergy, in the person of the chaplain of the Russian troops. In that year, during the administration of Count Adlerberg, whose wife was a Catholic, a plot of ground facing the church was bought, in the name of the parish, and an old building was transformed into a school and a house for the Sisters who taught the Catholic children of Helsingfors. To a German missionary, Dr. Jetzing, was committed the direction of the school.

These works prospered until 1881, when Count Adlerberg left Finland. Soon afterwards the school was closed, the Sisters were forced to take their departure, and Dr. Jetzing also withdrew.

There remained only two Catholic priests in the country, the chaplains of the garrisons at Helsingfors and Viborg. In 1895 the post of chaplain to the Polish troops in Finland was abolished by the Russian government.

✣

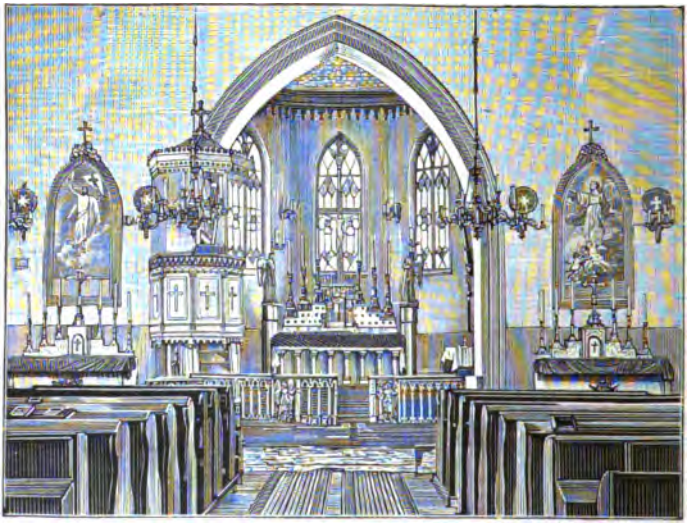
Since then many Polish priests from St. Petersburg have succeeded them, but only in passing. I received my nomination on the first day of July, 1906. I am the first native priest of Finland since the reformation. My studies were made at the Seminary of St. Sulpice, Paris, where I was ordained in 1903.

The manners and customs here differ from those of St. Petersburg. The civilization of Finland is, in fact, western. My ignorance of the Russian and Polish languages having been a great drawback to me in

my missionary work among the soldiers, I have asked the venerable chief-vicar of Moheelev, St. Petersburg, to send us a Polish priest for the soldiers from that province.

This request is legitimate because, since the suppression of the chaplaincies, the military authorities have given over the church at Helsingfors to the bishop of Moheelev for the Catholics of Finland.

When I arrived here, grave trials awaited me. I was forced into a lawsuit, but, thanks be to God, I won it, and immediately thereafter set to work.



INTERIOR OF THE CHURCH AT HELSINGFORS, FINLAND.

I organized a catechism class for poor children, who were chiefly of Polish origin and who did not even know how to make the sign of the cross. Ten young men, between eighteen and twenty years of age, also came to me for instruction. They had from the time of their first communion made the voyage to Stockholm at Easter, not having here a single opportunity to receive the necessary religious teaching.

Since October we have had a confraternity for young women under the auspices of Ste. Anne. Among the young men I did not succeed in discovering any influence of the government schools or of human respect. They voluntarily lent me their co-operation for the mastery of our liturgical chants for mass and vespers, which were executed with the aid of an organist and a director who were non-Catholics.

MISSIONS IN ASIA

THE KOREAN MISSION SINCE THE RUSSO-JAPANESE WAR

By Bishop Mutel, P. F. M.,

Vicar Apostolic of Korea.

The following letter from the venerable Bishop Mutel gives us details of the actual state of his mission and the political situation in Korea that our associates will read with keen interest.

The Catholic population continues to increase in this land of Korea, fructified by the blood of many martyrs, among whom were three bishops and eleven priests. The Catholics here now number sixty-five thousand. Fifty-four missionaries, of whom forty-three are Europeans and eleven Koreans, serve the seven hundred missions of the peninsula. Forty-seven of these stations are provided with churches and schools. The missionaries of the Society of Foreign Missions, Paris, have charge of the stations and are ably seconded by the Sisters of St. Paul.

Emigration to the Hawaiian Islands, in 1905, caused a decrease in the Catholic population of Korea. Since then this movement has been, happily, arrested. The emigrants, arriving at their new home, did not find it the country of their dreams. Notwithstanding their chagrin, they did not hesitate to confess their disappointment and advised their relatives and friends not to follow their example. The general desire to emigrate thus naturally passed away.

On the other hand the number of Catholics was increased by the Christian Japanese who came to seek their fortune in Korea. Herein lies a new difficulty for us from the spiritual point of view.

The majority of these Christians do not and will never know enough Korean to make their confessions in this language. We must therefore seek the means to provide them with missionaries familiar with the Japanese tongue.

Last year a Japanese missionary from Nagasaki visited the principal settlements of his compatriots and gave them the sacraments. The missionaries in Korea on their part, study a little Japanese to assist

them to minister to their new flocks. But it must be admitted that, although we do our best, there is still much to be desired in this respect.

The difficulty consists not only in the difference of language. The customs, character, and education of the two nations are dissimilar. If these Japanese Christians were settled near together they might be given a missionary who would devote himself entirely to them. But they are to be found in every part of the country where commerce flourishes, yet not in sufficient numbers to require a special missionary. We know of about two hundred in all Korea. This number either increases each year, in proportion, or adds to the list of emigrants.

The Japanese protectorate of Korea was established November 17th, 1905. Japan evidently wishes to avail herself of this country as a field to be kept wide open to the surplus of her population. This policy has met with violent opposition and resentment from the Koreans. It is not surprising, therefore, that they make a show of rebellion as they have always done in critical times.

The "soldiers of justice," thus the insurgents call themselves, have gathered in the country districts without any definite aim other than to protest against the new state of things. Badly organized and ill-disciplined, they are doomed before-hand to certain defeat. The movement began during the winter in the mountains of Kang-ouen-to. It has amounted to little but pillage and a disguised brigandage.

The missionary in charge of the district has been forced to give up his visits to several of his stations in order not to fall into the hands of this band of outlaws. In the spring, the agitation centered about Tchyoung-tchyeng-to. Hong-tyon next yielded to the insurgents, but a few Japanese and Korean soldiers soon conquered and dispersed them.

Since then little has been heard of the insurrection.

✣

An entirely opposite effect has also been produced by the Japanese protectorate. Many Koreans, knowing resistance to be useless, have sought to accommodate themselves to the new rule. In affiliating themselves with societies favored by the Japanese they hope to enjoy a relative protection for themselves and their possessions.

There are the Progressionists, who ostensibly range themselves on the side of the conquerors and proclaim the new civilization, the Neo-Buddhistes who attempt to engraft modern Japanese upon the ancient Buddhism, a great drawback to Korea; the Educationists who pursue

their efforts in favor of instruction by the new methods; the "Theosophists," who wish to impose their vagaries upon the people as the national religion.

Thanks to the favor, more or less disguised, that the Japanese authorities have seen fit to bestow upon similar societies, a great number of Koreans have thought it wise to enroll themselves in such associa-

TRIUMPHAL GATE AT SÉOUL.

tions in order to be on the side of the strong. And our Christians who have, in general, held aloof from these interested groups, have often had to suffer because of these societies.

The struggle has been great, especially in the south of Tjyen-la-to and the islands evangelized by Father Deshayes. The hostility of these sects toward us is everywhere manifested, and there is not a single missionary who does not complain of it.

The reports of the missionaries are unanimous in verifying and deploring the animosity of the Protestant propaganda. All means are employed to promote it.

The ministers of the English Church boast of the alliance of their country with Japan, the Americans, of the cordial relations between

Japan and the United States, of everything that will permit them to discount for their adepts, the friendship of the protectorate.

Almost everywhere the preachers repeat before the Koreans, and, preferably, where there are Catholics, the old, oft-refuted accusations of Protestantism against the Church. "Why are the Catholic priests celibates? Why pay honor to the images of the Blessed Virgin and the saints? Why accept offerings for a mass? Why does the Catholic priest live at the expense of his people? And does he levy on them a sort of tribute?"

They know how to suit their teaching to the conditions of their hearers. Thus, for instance, they make use of the last-named objections in districts where the people are very poor, and where the preachers themselves have as yet no followers. Their bad faith is so much the more evident because they make, among their adherents, collections that amount to much more than the modest sums the Christians are accustomed to offer the Catholic missionary on the occasion of his annual visit.

The ministers did not even hesitate to take violent measures in opposition to us. During my stay in the neighborhood of Tjyen-la-to a significant incident aroused the new Protestant recruits against the Catholics. While I was actually at that place, we were annoyed by nothing more serious than menaces. But, no sooner had I left the locality than, profiting by the temporary absence of the missionary, the Protestants armed themselves, invaded his village, and carried away several of his people as prisoners.

It was necessary to make a complaint and demand protection from the authorities. Before these officials decided what to do, the missionary himself was assailed and in serious danger. Without losing his head, he found himself in a position of lawful resistance, and made use of his right to disperse the aggressors.

To revenge themselves they had recourse to calumny. Fortunately an investigation, conducted by the Japanese police, resulted in the recognition of our right and the calumniators were confounded. Since then the peace has not been broken, in this region at least, and the preachers have lost much of their influence.

Our Korean Christians.

Having thus briefly explained the general situation, I will relate several edifying incidents gleaned from the annual reports of the the missionaries.

Father Tournier tells of the conversion of the first neophytes of Oul-leung-to.

A pagan named Kam, now baptized under the name of Albert, had heard of the Christian religion before he went to live on Oul-leung-to Island. The beauty of our doctrine had touched this upright and simple soul, but an effort was necessary in order to pass from error to the truth; to embrace a religion just emerging from the trials of a fierce persecution demanded an act of heroic good will.

Kam lacked resolution to take the step. Moreover, circumstances were not favorable. He had already decided to set out for Oul-leung-to Island. How could he study Christian doctrine in a place wholly pagan? Notwithstanding all obstacles, however, he adhered to his wish to become a Christian.

Finally, he set to work in earnest, learned the catechism, taught it to others, and gathered together a number of followers. From that

CATHEDRAL OF SÉOUL, KOREA.

time, for eight long years, the prayers of these people rose daily to the throne of God. Assuredly these supplications were heard, but God demanded of them a last sacrifice from which souls less strong would have recoiled.

They had hoped that some day a Catholic missionary would arrive at their island, and they awaited his appearance with eager impatience.

As he did not come, they at last resolved to go to him. Albert, despite his poverty, was not so poor as the others. He put all he possessed at their disposal, saying, "Those who wish to become Christians may follow me."

Thirty-one catechumens responded to his appeal. They came to the continent, and not one among them regrets having left Oul-leung-to, to be baptized by the missionary. Forty others are still to come this year. Albert expects them and will share with them his bowl of rice—that is, his means of subsistence. Is he not, indeed, a hero?

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Father Deshayes recounts the following incident:

"I have had the good fortune to find a Christian who was lost among pagans for eight years. Philomena Sye had not abandoned her religion. She prayed daily and on Sundays recited the rosary. Not being able to obtain a calendar, for seven years she abstained from meat, lest otherwise she might unwittingly violate the law of the Church by eating meat on Friday."

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Father Gombert writes:

"A pagan young man, eighteen years of age, and of a noble and prosperous family, had devoted himself ardently to study. His delicate constitution had, no doubt, prevented him from working in the fields with his brothers. Notwithstanding the care taken of his health, he grew weaker and his end seemed near. One day he asked his father to procure for him some Protestant books.

"'If you wish to obtain any information with regard to the belief of the foreigners,' replied the father, 'go and see old Kim who practises the religion of the Master of Heaven. This is the best of all.'

"The youth sought out Pierre Kim, an upright and well-instructed man, who was esteemed and respected by all the pagans of the vicinity.

"Pierre received him kindly and explained to him the Catholic doctrine. After two or three conferences, the young pagan, fully convinced, asked for a prayer book, that he might learn the prayers at home, for the walk to Kim's house greatly fatigued the invalid.

"Shortly afterwards he became so ill that he was unable to leave his room. One evening in March he raised himself upon his bed, and with tears begged his father to have him carried to Pierre Kim.

"In compliance with his request, two servants carried him, wrapped in a quilt, to the house of the Christian.

"'My last moments are approaching,' he said to Pierre. 'Finish teaching me all that is necessary and baptize me as soon as possible, for I wish to save my soul. I implore you to watch over me during my agony; do not let them take me home again; there all is superstition. I wish to die here near you.'

"Pierre instructed him, and, at the dawn of the new day, baptized him, giving him the name of Joseph. The catechist then began the prayers for the dying. Ere they were finished, the soul of Joseph had passed to Heaven."

Progress of Korea.

The political situation, inaugurated upon the establishment of the protectorate, has produced notable changes in the life of the country.

The people are eager for what is new, for progress, science, all that is supposed to represent civilization. The school question, above all, is the order of the day. Schools have been founded even in the remotest corners of the province.

The departure is admirable, but the arrival at the goal is not assured. Without regard to the necessary distinction between the courses of the primary, grammar, and high schools, everywhere the pupils wish to learn the foreign tongues, especially Japanese. Thus the Korean and Chinese languages are neglected. In the same way other students want to attack the exact sciences without the preliminary knowledge necessary to pursue them with success.

There is the same improvidence in the building of the schools. A generous gift and added contributions, more or less voluntary, enabled the government to begin the work; but there is scarcely any provision for carrying it on. Therefore, some schools that were opened with enthusiasm only a short time ago have already been closed.

It is certain, nevertheless, that the movement, though now a little unruly, will adjust itself and that a new era will succeed the traditions of the past.

I am forced, alas, to admit that we are not in a position to take the lead in this movement, or even to keep pace with it. We are behind in comparison with the Protestants. Something has, however, been accomplished.

At Hpyeng-yang, Tai-Kou, Chemulpo, and Séoul, where we have opened schools, the great difficulty is a lack of resources. Our people, in general, are too poor to provide for such foundations and the missionaries, despite their good will, have not the means to establish all the schools that are needed.

MISSIONS IN AFRICA

A MISSIONARY'S DAY AT IBOUZO

(On the Upper Niger)

By Father Ferrieux, L. Af. M.

The day of the missionary in Africa, from dawn to nightfall, is described in these pages with a picturesque grace and charm. Father Ferrieux, before setting out on his mission, successfully followed a medical course at the great city hospital of Lyons, in order that his knowledge of the healing art might assist him in his apostolate. We shall observe with what affection he speaks of his professors.

He is to-day one of the eighteen priests of the Society of African Missions who, under the direction of Father Zappa, prefect apostolic, are engaged in the evangelization of the negro populations of the Upper Niger and Benue. This region of darkest Africa, but recently opened to Europeans, has six million inhabitants.

Thanks to Divine grace and apostolic zeal two thousand of these people have been already Christianized.

Perhaps you would like to know something of our dear and beautiful Mission of the Niger. Here then is the record of a day at Ibouzo. 5 A. M. It requires a little resolution to rise promptly, for the preceding day has been hard, but a good soldier does not begin the battle by shirking. First, there is the daily meditation. Ordination makes the priest, but prayer makes the good priest. Meditation on the eternal truths and the sufferings of the Crucified is the source of the missionary's courage.

After a few moments of preparation, the most sacerdotal act of the day begins,—the holy sacrifice of the Mass, at which all the Christians of the neighborhood assist, as was the custom in the early ages of the Church.

The missionary offers his Mass for his dear relatives, benefactors, and friends beyond the seas, and for the poor descendants of Cham.

He thinks of them all in the memento for the living. 'As a poet exquisitely says, the priest "praying makes the tour of the world."

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The spiritual acts of the early part of the day being performed, the medical consultations are next in order. These are the rule. Men, women, and children await the coming of the missionary on the little veranda of the Mission or out in God's sunshine. In Africa the rays of the sun are the best of all antiseptics.

Some of the patients are afflicted with the most appalling wounds and sores. These must be not only dressed but, if possible, cured. Tincture of iodine and castor oil are the remedies usually applied. For bandages I use the linen given by angels of charity, and also old white cassocks torn into strips. You should see a good patient strutting across the streets of this great town of nearly twenty-five thousand inhabitants, with a piece of white cloth on arm or leg. Poor people, perhaps, they have never before had anything so fine.

How grateful I ought to be to my devoted professors at Lyons, especially to Drs. Gangolphe, Raffin, Molin, and Vignard. Their teaching has enabled me to practice the humane art of the physician, and thus to follow, also, the precept of the Divine Friend of the poor "Heal the sick."

These good physicians may be assured not only of my grateful remembrance but of the gratitude of the most neglected children of the great human family. By degrees, I hope to instruct a few assistants and reserve for myself the important office of chief of staff. For as there are no Europeans here there are no competent doctors. On the other hand, the patients are very numerous and they never fail to appear regularly.

Visits to the Cabins—Missionary and Physician.

After the consultations,—usually gratuitous,—given at the Mission for the time transformed into a hospital, the missionary-physician begins a tour of the cabins. He visits the Christians, the catechumens, the pagans, taking care to peer into the nooks and corners of the huts to see if, perchance, a sick child may be lying somewhere among the shadows.

If he discovers a dying infant he paints it all over, one may say, with some simple lotion. This is a remarkable proceeding, but the fact is, when the physician applies an external remedy to a wound or hurt the patient or, if the sufferer is a child too young to speak, some relative demands that it shall be rubbed or poured all over him.

After all, the reasoning of the negroes in this respect is not altogether illogical. "The remedy that drives away illness from one part of the body, if applied to the parts that are well should prevent them from becoming diseased."

After this application, if the child is in danger of death the missionary administers the best of all remedies, giving to the infant the name of one of the friends engraved forever on the grateful heart of the priest and pronouncing the sacramental words, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." Thus he opens the gates of paradise to the dying child, and there is soon another little angel in Heaven.

Mid-day—The Angelus—From Hut to Hut—A Native Repast.

But the rays of the sun beat down more fiercely, bidding the missionary return to the shelter of the Mission notwithstanding the satisfaction it would be to him to extend his helpful visits farther into the country.

The warning must be promptly obeyed, for the month of November is the period of transition between the rainy and dry seasons. At this time, the sun is pitiless in its effect upon the young and, still more, upon the old.

A few moments for the examination of conscience. Alas, the hours of activity have caused one to forget a little the presence of Our Lord, sacramentally received in the morning. During the afternoon one will try to do better.

Noon.—In the cabins and the neighborhood of the Mission the faithful kneel, without human respect, to say the Angelus. If there is leisure, in the afternoon, the missionary takes a little rest. Then he says his office. In Africa, especially, it should be recited as early as possible.

To the priest the holy office is like a second Mass. As at Mass and in the recitation of the rosary, the missionary now again prays for his friends far away, for the dead, and for his dear Blacks of this land of the equator. Ah, if our poor parishioners knew how much we love them! To all his relatives across the seas and the souls he is striving to save here, the missionary sends the tenderest messages by the wireless telegraph of the "communion of saints."

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At last the sun begins to set. The hour has come for the round of pastoral visits. Again the missionary goes from hut to hut to make himself known and loved, that is to make Christ, whom he represents

and for whom he toils, known and loved among these poor people of the Upper Niger.

"Father a man down there has a frightful sore on his right foot. For a long time he invoked the fetich, but, as the idol remains deaf to his ardent supplications and generous sacrifices, he has caused himself to be brought to the Mission that you may cure him. Come and see him."

"No sooner said than done."

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Often, on our return in the evening, my venerable superior and I are invited to share the dinner of a native family of royal rank. A single course, always the same, but freshly prepared constitutes the banquet, on the three hundred and sixty-five days of the year. It is called Kaloulou.

Nevertheless, the invitation is always accepted with pleasure even with enthusiasm. This pleases our entertainers, and the people here are very demonstrative. The table is soon laid. Two rude dishes are placed upon it. One contains yams (the potato of the country boiled to a paste) the other, a spiced stew of chicken or fish, according to the means of the family.

Each individual has his place at the feast. The women and children are ranged on one side, the master of the house and his guests on the other. It is a picture of the life of the household.

All are seated on the ground and the grace is recited, much more devoutly than at most banquets in Europe. Then the attack on the viands begins. The right hand is thrust into the mashed yams and a fistful is gained. The index and middle fingers are then plunged into the stew, and the diner makes use of his white teeth, taking care not to bite his fingers.

According to the local custom, the other fingers should now also be dipped in the dish. The potato and stew are eaten, even to the bones, when the latter are not too hard.

At these banquets, the missionary's pockets render him appreciable service. Under pain of offending those who have entertained him well, after the manner of the natives, he must not leave a trace of his portion of the food.

A rule of African etiquette is that one must not dip one's hand in the dish at the same time as another. This would be a grave breach of courtesy.

During the meal, the host passes around a small gourd filled with water from which each person drinks in turn. Here, as in civilized

lands, it is good policy to compliment the cook upon her culinary skill. Finally, at the end of the feast, water is brought to wash the hands. Then the missionaries take a polite leave of their entertainers,—and go home, realizing that after all, many of the artificial refinements of civilization are unnecessary. As a matter of fact, in this country indigestion is almost unknown.

The Evening— My Third Mother— My New Name.

To minister to the ills of the body is a good work, and moreover it often affords the missionary an opportunity to become the physician of the soul. No one can give what he does not possess. To bring life to others one must have it abundantly himself. Thus, it is well to return for a half hour to the school of the Blessed Sacrament and of the saints, in order to learn the means employed by the Divine Master and his most worthy disciples for the salvation of souls.

The Christians come to pass the evening with their missionaries, and are very gentle and agreeable at these family gatherings. Yet these people are usually called savages!

I had, already, two mothers. One in Heaven and the other on earth. Since my arrival at Ibouzo the number is increased. A good motherly negress, after gazing upon me for some time, recognized me as her son. Since then, whenever she sees me, even at a distance, she cries out in her native accents,—

"Nouam!" (my child);

and I reply, trying to suppress my European smile—

"Nnem" (mother).

It is the custom in this country. Every missionary has a mother, and also a father, sisters, and brothers. Is not this a realization to the letter of the consoling promise of Our Lord: "If anyone will leave brother or sister or father or mother for my sake, he will receive at the same time brothers and sisters and father and mother."

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On the Niger, family names are entirely unknown. The mother or some relative gives the child a name, generally commemorative of a special circumstance. The result is often exceedingly droll. Thus, at Onitcha-Olona, a woman had lost her first two children. When her third son was brought to her to receive his name she cried:

"But why give him a name, since he too will die?"

Her foreboding happily did not come to pass. The child grew up and is now the boy (servant) of the Father Prefect. Nevertheless, to the end of his days he will be called—

"Why give him a name?"

When a stranger is sent "by the Great Spirit" into this country, the natives observe him for many weeks, sometimes for several months. Then, by mutual agreement, they confer upon him a name usually descriptive of his most prominent physical or moral quality.

Upon me, the drawer of teeth and administrator of magnesia, they have bestowed the title of *dibia,* doctor. Others they call *Amasia* (stay with us). This name would please me better than the one they have chosen for me, since it corresponds with the dearest wish of my soul.

Yes, I will stay with you. I do not wish to leave you. It is to be with you that I have left my relatives, my friends, and my country. And, now that I know you, my poor people, my most earnest desire is to live as long as possible among you, in order to heal your physical ills and do good to your souls.

The Night-Prayers and Hymns Sung by the Catholic Club.

At the second ringing of the bell the faithful assemble every evening at the church for the night-prayers, said in common. "When two or three are gathered together in my name," said Our Lord, "there am I in the midst of them."

Ah, it is well to be among these people; to hear them sing. The music may not always be expressively or smoothly rendered, but, from the heavens, God and the dear St. Cecilia and Dom Pothier lend, I think, an attentive ear to this loud chorus. For here, following the wish of His Holiness Pope Pius X, the congregation sings in unison. The people have to learn the hymns by heart, since they know nothing of music.

After prayers, young and old come again to our room. At this pious and edifying Mission a Catholic club is already formed. Clamorously the natives take possession of the place, almost as if by force. Then, the missionary plays the reed organ for them or tries like a school boy to learn a few words of their language. The evening closes with some amusement.

The Missionary's Dreams—The Cries of Ibouzo.

An act of contrition, a blessing for his flock and the dear ones far away. Then, the missionary lies down upon his mat and offers the Great Victim to His Heavenly Father for all those "in the darkness of the shadow of death," and also all the poor souls that are forgotten or have none to pray for them.

He sleeps. Around him, as far as the eye can reach, the harvest of the apostolate is ripening, thanks to the prayers and sacrifices of the holy souls living in the world, of the nurses who devote themselves without reserve to the alleviation of the sufferings of the sick, and the poor for Christ's sake; thanks, above all, to the prayers and sacrifices of the angels of the cloister destined by their vocation to work for the missionaries.

But, suddenly, the sleeper awakens with a start. A woman has run through the village announcing with a loud out-cry the death of her youngest child. Or perhaps the din is made by a party of young men chanting, at the top of their voices, and in a lugubrious tone, the exploits of a deceased king.

I remember having heard a part song called "The Cries of Paris." If I were a gifted composer I might originate a song upon the cries of Ibouzo.

But soon, the missionary sleeps again and continues his hopeful dreams. Grant, O Lord, that one day Thy missionaries may reap a bounteous return for their toil in the great harvest field of the Father of all.

SCIENTIFIC WORK OF THE MISSIONARIES

By Father Guasco.

Secretary-General of the Central Council of the Society for the Propagation of the Faith at Paris.

In the April Annals we published the first of Father Guasco's reviews of the discoveries by which our missionaries have enriched the study of natural history. The learned secretary of the Central Council in Paris now enumerates the services they have rendered to other branches of general knowledge,—astronomy, meteorology, geography, history, archeology, philology. These two reviews form a remarkable synopsis of the colossal work accomplished, from a scientific standpoint, by the pioneers of the apostolate.

Astronomy and Meteorology.

Among the missions that of Kiang-nan is particularly noted for the scientific studies of the missionaries.

Worthy successors of the Jesuits of former times, the modern apostles of this Chinese province occupy their scant leisure in the study of natural history, astronomy, and meteorology, as also with philology and geography.

In 1871, Father Pierre Heude, S. J., founded the museum at Zi-Ka-Wei. His herbarium is very complete. He published in Paris a fluvial conchology or treatise on river shells, excellently illustrated, and printed on the presses of the Mission at Tou-Se-Wei; also "Recollections," containing valuable information, notably concerning the Far East. But, above all, his observatory has made Zi-Ka-Wei famous.

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Upon their arrival in China, the Jesuits concluded that the best method of extending the faith in that empire was to impress the mandarins and learned class among the Chinese with a high idea of European science and its professors.

On the twenty-eighth of January, 1601, Father Matthew Ricci presented a petition to the emperor in which he said, "Formerly, in his own country, your servant attained prominence; appointments and dignities have been conferred upon him. He has an extensive knowl-

edge of the heavens, of geography, geometry, and mathematics. With the aid of his instruments he observes the stars and makes use of the dial. His methods are entirely conformed to those of the ancient Chinese."

The sovereign showed himself favorably disposed toward the stranger. Since 1605, the Jesuit mission has numbered more than two hundred neophytes among noted personages in China.

Later, the president of the Court of Appeals said, in one of his reports, in regard to Fathers Pantoja, Longobardi, Ursi, and Diaz:

"They have an admirable knowledge of astronomy. They have studied and fathomed all that concerns the heavens and mankind."

For several centuries the drawing up of the Chinese calendar and the direction of the Imperial Observatory had been in the hands of Mahommedan astronomers. Dissatisfied on account of the numerous errors in the calendar, the emperor officially confided the work to the missionaries.

In 1634 Father James Rho was placed in charge of the observatory at Pekin. Fathers Schall and Verbiest were made presidents of the department of mathematics. The last-named of these two missionaries wrote thirty-three volumes on astronomy.

When the Lazarists succeeded the Jesuits, Father Raux became president of the department of astronomy, and Father Ghislain became noted for his knowledge of medicine, natural philosophy and mechanics. Several other Lazarists were members of the department of mathematics. Bishop Pirès, a Lazarist from Portugal, head of the diocese of Nankin, and administrator of the diocese of Pekin, under Kia-King and Tao-Kouang, was the last to occupy that see. He died November 2d, 1838.

In founding the Observatory of Zi-Ka-Wei, the Jesuits have, then, only followed a tradition and the example of their missionaries of nearly two hundred years ago.

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Father Chauvin, the son of a physician, after studying medicine himself, entered the novitiate of St. Acheul in 1862. Six years later he was sent to Kiang-Nan to organize the scientific studies at Zi-Ka-Wei. In 1876, the magnetic, and in 1878 the meteorological, observatory was finished. To-day the establishment is known throughout the world.

Among the first directors of this important post were Fathers Colombel, Le Lec, and Max Dechevrens.

Telegraphic communication having been established between Shang-

hai and Zi-Ka-Wei, the observatory was commissioned to signal all the phenomena interesting to navigation in the Orient.

Of Father Louis Froc, successor in 1897 of Father Stanislaus Chevalier, who left to explore the Yang-tse-kiang and prepare a map of it, the captains said that thanks to him they could safely navigate the dangerous Yellow Sea.

Father Froc received from all parts the observations necessary to announce when the typhoons or whirlwinds of the Chinese seas might be expected. In 1900 the Jesuits were commissioned by M. Doumer, the governor of Indo-China, to establish an observatory in the French possessions.

The Fathers of the Society of Jesus have, moreover, founded the posts for astronomical and meteorological observation in the East Indies. They also direct the one at Manila, P. I., largely subsidized by the United States. The actual director is Father Aigué. When Zi-Ka-Wei was founded there was not a meteorological observatory in the Orient.

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At fifty degrees, nearly the same latitude as Shang-hai, in the heart of Madagascar, on a hill, east of Tananarivo, is situated an observatory, the first scientific establishment created by the desire of the government of that country.

The foundation was made at the beginning of 1889, and the founder, Father Colin, S. J., was named director. From the beginning this astronomical observatory has rendered great service in furnishing useful observations upon the eclipse of the sun, June 28th, 1889, and the eclipse of the moon on the following twelfth of July. From the beginning, also, the reverend director has merited the congratulations of the world of science.

In 1890, at the same time that Father Camboue received the Savigny prize from the Paris Academy of Sciences for his entomological studies, Father Colin was accorded the Jerome Ponti prize by the same academy.

Three years later, in a report on the astronomical, meteorological, and electrical work of learned religious, M. Grandidier, of the Institute, recalled the difficulties under which the observatory was built, and characterized the perseverance of the founder as "an act of rare energy for which science should be forever grateful."

In 1892, Father Valette, and in 1894, Father J. de Villéle received bronze medals from the French government for their meteorological observations at Tamatave and Arivonimano.

Father Colin was awarded a gold medal by the Geographical Society of Paris, in 1895, for his observations and surveys in the province of Imerina.

"Reverend Father," said M. Himly, of the Institute, in delivering to him this mark of consideration, "you labor at the same time for God and for science. He will reward in Heaven your apostolic achievements. In this world, it is the founder of the Observatory of Tananarivo, the cartographer of Imerina whom we are happy to honor."

The same year, the learned Religious received a gold medal from the Exposition of Bordeaux, and in 1898, another prize was conferred upon him. Father Colin has established several other meteorological posts and has published a number of important works on astronomy, meteorology, magnetism, and cartography, or map-making.

In the Island of Hayti, at St. Martial's College, there is a meteorological observatory where Father Scherer, of the Congregation of the Holy Ghost, has made interesting observations. The Salesians of Turin have founded five establishments of this kind in Patagonia.

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Geographical Studies.

While Father Colin was founding and developing the meteorological observatory, another missionary, Father Roblet, was winning fame by his work for the advancement of geographical science.

Les Missions Catholiques reproduces a photograph of Father Roblet with the breast of his sontane decorated with the cross of the Legion of Honor, the laurels of an officer of public instruction, and the Star of Anjou. The learned missionary also received several prizes and gold medals.

What are, then, the claims of the indefatigable missionary to these numerous distinctions? He has made a map of Imerina, also a map of Betsileo, executed in the vicinity of Tananarivo on the plan of Fianarantsoa. He has given an itinerary of Tananarivo and Andevorante published by the geographical service of the army, finally he has made a great map of Madagascar. This last-named cost its author fifteen years of toil and study, namely from 1873 to 1888.

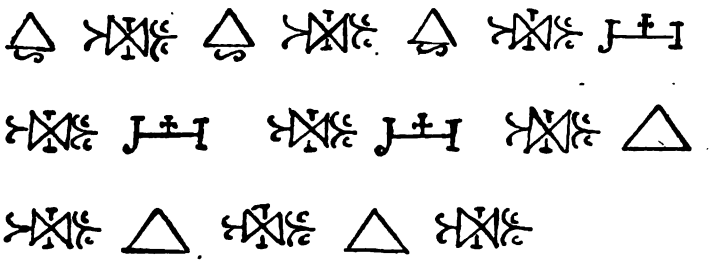
A few years ago, the Jesuit Fathers of Madagascar published, under the title of "The History and Geography of Madagascar," a magnificent monograph in the French and native texts, illustrated by colored maps drawn by Father Thomas.

The labors of Father Roblet and his brother religious lead us nat-

urally to speak of the services rendered by members of all the missionary societies to geographical science, and, in following this association of ideas, to ethnography, the science of the characteristics of the human family and philology, the science of languages.

But, in pursuing this line of research, we find ourselves confronted with a library of hundreds and hundreds of volumes written by the missionaries upon these subjects. We are accordingly forced to choose those that first occur to us, without regularity.

The Catholic missionaries have long been, as they still are, the sole explorers in certain parts of the world. In other regions, far better than passing travellers, are they able to furnish useful and often very valuable information on the countries where they have lived a long time, the races with whom they are in constant contact, and the languages spoken by these races.



THE KYRIE-ELEISON AS WRITTEN BY MICMAK INDIANS OF NOVA SCOTIA.

We will, then, select at random. The missionaries, certainly, will not reproach us.

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Many visitors to the great Paris Exposition of 1900 remarked a plan of Tananarivo and the raised charts of Father Norbert, the worthy brother in religion of Father Alexis. These charts and maps obtained a silver medal for Father Norbert. The same visitors might also have seen other specimens of the maps due to the initiative of the Society for the Propagation of the Faith; for instance, a Planisphere of the Catholic Hierarchy by Father M. A. Launay, of the Paris Society of Foreign Missions.

Father Launay is also an able geographer and historian, as is proved by his maps, "An Atlas of the Stations of the Society of Foreign Missions," maps of the Catholic missions of Japan, China, and French Indo-China. These are part of a series of twenty historical volumes, others being "The Ancient and Modern History of Annam,

Siam, and the French Missions," "The History of the Missions of India, Pondichery, Mäissour, Coimbatore" (crowned by the French Academy), "The History of the Mission in Thibet," etc.

To Father Hubert Hansen, of the Congregation of the Divine Word, Steyl, geographical science owes a map of the missions of Africa; to Father Streit, of the same society, an atlas of the Catholic missions; to the Belgian Fathers of eastern Mongolia, two recent maps, one of eastern and the other of central Mongolia, containing much information hitherto unknown and describing the distant countries of the north of Asia seldom penetrated by explorers and travellers.

The explorations of Father Stanislaus Chevalier, already mentioned, enabled him to make an atlas of the upper Yang-tse, from I-tch-ang-fou to Piing-chan-hien. This includes sixty-five maps. The missionary has also devoted thirteen very interesting quarto pages to the subject of steam navigation of the upper Yang-tse with four additional maps.

Father Richard has compiled a geography of the Chinese Empire.

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Chinese Miscellanies.

"Varietés Sinologiques," by the Jesuit Fathers of the Mission of Kiang-nan, which includes among its writers the learned sinologist, or student of the Chinese language, Father Havret, comprises a collection of monographs concerning China. Reference may also be made to the monographs of Father Cadière on Quang-Binh, published in the *Bi-Monthly Bulletin,* issued at Ha-noi, under the auspices of the French School of the Far East.

Bishop Favier has described Pekin and related its history. Father Papinot, missionary apostolic, has written a "Dictionary of the History and Geography of Japan," illustrated by three hundred plates and many maps. This work is the result of close and often very difficult research.

Bishop Vey and Father Schmit have received the decoration of the Cross of the Legion of Honor for their important researches upon Siam and Laos, which countries they have explored.

Our predecessors read with eager interest the stirring "Travels in Tartary, China, and Thibet, by Fathers Huc and Gabet.

These two Lazarist missionaries, the first Europeans who penetrated to Lassa in the nineteenth century, were preceded in the eighteenth by the Italian Capuchins, who, with the permission of the king, Talé-Lama, built a convent in the capital. Alas! the Fathers were soon

forced to flee for their lives. The mission was abandoned before the close of the eighteenth century.

"The Bulletin of the Paris Geographical Society" includes numerous articles on Thibet, by Father Desgodins. Our readers will also find in the "Bulletin of the Lyons Geographical Society," a letter, by the same missionary, on the hydrography—the art of measuring the seas, lakes, rivers, and other waters with their phenomena—and the orographie—the science of mountains and mountain systems—of Thibet. This work has already been mentioned in the April ANNALS.

Not a country of Asia, neither Burmah nor India, the Island of Ceylon nor the region bordering on the eastern Mediterranean has escaped the scientific investigations of the missionaries. Legions of our bishops and priests have studied these distant lands and have furnished the world with valuable detailed and general information regarding them.

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While the learned Father Delattre brought to light the ruins of ancient Carthage, the White Fathers, his fellow-religious, penetrated into the heart of the Dark Continent.

Like the Fathers of the Sacred Heart, of St. Quentin, the Premonstratensians, and the missionaries of Scheut, the Fathers of the Congregation of the Holy Ghost have related incidents of their travels and explorations in *Les Missions Catholiques,* and divers volumes that have appeared within the last few years.

The missionaries have also devoted themselves to the study of antiquity, as witness the great work of the late Bishop Toulotte on the "Geography of Christian Africa—the Proconsulates of Byzantium, Tripoli, Numidia, and Mauritania."

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The Marist Fathers of Oceanica have had an able historian in Father Monfat. The Fathers of the Sacred Heart, of Issoudun, have recounted their explorations in various special reviews and also in the works of Father Hartzer, "The White Islands of the South," and "Five Years among the Savages of New Britain."

Archbishop Tache, formerly of the See of St. Boniface, Canada, has written "Twenty Years of Missionary Life in the Northwest of America," and "A Sketch of the American Northwest." In this last book the author looks forward to a brilliant future for Canada. He has made a study of the country's climatic and geographical conditions, its hydrography, the political condition of the Assiniboia col-

ony, the territories of Hudson's Bay and Mackenzie, the commercial organization of the Northwest, its population, its fauna, etc.

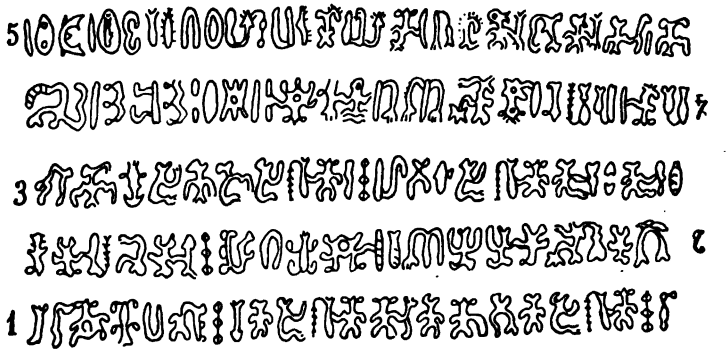
Another Oblate of Mary, Father Morice, has initiated us into his discoveries in British Columbia.

Father J. A. Cuoq, a Sulpician, is the author of a "Dictionary of the Iroquois Language," with notes and appendices. This book is not intended exclusively for philologists. It is of interest to all who occupy themselves with questions of history and ethnography.

✣

Languages.

To this branch of science the missionaries have especially devoted themselves. The most difficult idioms of savage countries are known to their grammarians. Sometimes our linguists are recompensed for their application by the interest offered by certain dialects.



INSCRIPTION ON A TABLET AT EASTER ISLAND.

The beauties of a language are far from being in proportion to the civilization of the people who speak it. The Black-fellows of Australia, for instance, are among the least civilized of mankind, yet they are said to make use of very harmonious, co-ordinate sounds, and their phrases are rich in picturesque turns. It is the same with several African tribes, while, on the other side, certain Indians of North America have a particularly gutteral speech.

Difficulties abound. The majority of the dialects of Africa, Asia, and Oceanica are not fixed by written characters; they offer strange turns of expression and are often slightly inarticulate. The words, as among the Pahouins, fall from the lips with unceasing rapidity. The dialect of Uganda, on the contrary, is complicated and follows a kind of system. All these considerations cause us to appreciate the great labors of the missionaries.

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There are many peoples in Africa and each tribe has its language. Sometimes this language is spoken by several hundred thousand Blacks and sometimes by millions of them. The Kirundi tongue is spoken throughout a densely populated territory of more than fifty thousand square miles, east of Lakes Tanganika and Kivoù.

It has found its grammarian in Father Van den Burgh, of the White Fathers.

The zone wherein the Swahili language is used extends from Somaliland to the regions beyond the great lakes; it is understood on the banks of the Congo as well as in the Comoro Archipelago.

Swahili is sub-divided into nine dialects, of which three dominate the others as well by their grammatical perfection as by their importance. We have a French and Swahili dictionary by Father Sacleux, of the Congregation of the Holy Ghost, which society also justly claims the works of Father de Lajarasse on the Somali, of Father Torrend on the Bantu, and of Father Joseph Courtois on the Zambesi languages.

The Songay tongue, spoken from Timbuctoo to Say at the bend of the Niger has been the subject of a book by Fathers Hacquard and Dupuis.

Bishop Comboni and the Religious of the Congregation of the Sons of the Sacred Heart, of Verona, have compiled the first vocabulary and grammar in the Denka language, spoken on the banks of the White Nile. The manuscripts of these missionaries have been arranged and printed at Brixen, Austria, under the direction of Father Mitterutzner Canon of St. John's Lateran.

The Volof, Sésère, Eshira, Malinkee, Bambara, Soso, Ibo, Pongwee, Kombée, Fan, Galoa, Duma, Fyote have had their grammarians and lexicographers in the missionaries of the Holy Ghost, Fathers Kobés, Bessieux, Riche, Buleon, Carrie, Derouet; also, Fathers Speisser, Guy-Grand, Greffier, Lamoise, Abiven, Montel, Raimbault, Ganet, Delorme, Gachon, Ferre, Lejeune, Trilles, Dahin, Reeb, Visseq, Ussel, Le Leuet.

Fathers Bonnefoux, Lecomte, Bauer, Piccarda, Flick, Hemery, and Prat have studied the Mbundie, Swahili, Zigau, Massaï, and Kikouyou languages. Fathers Braz and Praz have published a method of reading the Olunyaneka and a manual of the Tégué language.

Three millions of Blacks in the vicinity of Ilorin, Ibadan, Okeadan, and Abeokuta speak the Yoruba or Nago, a dialect known also among the people of the kingdoms of Porto-Novo, and Dahomey.

Father Baudin, of the African Missionaries of Lyons, has compiled a grammar and dictionary of this language. Father Joulord has now

in press a Dahomey dictionary. Father Cambier, of the Missionaries of Scheut, has written an essay on the Congo dialect.

Finally, the Malgache, Sakalave, and Betsimara languages have long since incited the erudite toil of the missionaries. Of the works in the native languages destined to make known the truths of Christianity, manuals of piety, prayer and hymn books, we have not here taken account.

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To the Marist Fathers and the missionaries of the Sacred Hearts, of Picpus, alone, belongs the honor of having furnished the languages of Oceanica, with grammarians and lexicographers. Those of Viti, Uvea, Futuna, and Samoa owe much to the Marists and notably to Fathers Violette and Gresiel.

Bishop Tepano Jaussen published, about 1861, the first edition of the Tahitian dictionary. Father Ildephonse Alazard, a few years ago, brought out the notes left by this prelate, a very interesting study of Easter Island, its history and inscriptions, and has given an index to the signs on the tablets of wood, the hibiscus of commerce. Bishop Dordillon is the author of a grammar and dictionary of the language of the Marquesas.

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The great empires of the Orient have, in their missionaries, possessed eminent philologists. The names of Father Perny, author of the Chinese dictionary, of Fathers Couvreux, Debesse, and others still, are well known to fame. He who has not heard of Bishop Taberd knows little of the history of Cochin-China.

Bishop Taberd has published important works on the Annamite language. His Latin and Annamite dictionary is celebrated. Bishop Pallelegoix, who was vicar apostolic of Siam, is the author of a grammar of the Thai language.

The priests of the Paris Foreign Missions have made a Korean grammar and dictionary. The dialects of the people of the Asiatic regions, the Stiengs and Bah-Nars, for example, have not been neglected any more than the people toward whom they gravitate and among whom they live.

We may sum up all that has been said concerning the missionaries' study of philology by recalling to the pilgrims to Rome the collection in the Vatican library, formed by Father Sire, of Saint-Sulpice. This comprises one hundred and ten volumes containing the translation, in all the languages of the Universe of the Bull *Ineffabilis* that promulgated the doctrine of the Immaculate Conception.

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We have at last brought to a close this long enumeration of the secular work of our missionaries. Secular—we employ the word only because it is necessary to find an expression to distinguish the labors we have been considering and the essential work of the apostolate. When Cardinal Lavigerie, in 1878, for the first time sent the valiant missionaries of the society he had founded, to spread upon the borders of the African lakes the light of the gospel, he explained to them one of his chief wishes, thus:

"At each mission where the dialect has not yet been printed, I direct that one of the missionaries shall apply himself an hour or two each day, in the preparation of a dictionary as a means of conversation with the natives and shall seek, by questioning them, to ascertain the values of the different words."

The eminent prince of the Church thus taught that as the first duty of the Catholic missionary is to announce the good tidings of Christianity, his first care must be that his message shall be heard; therefore, that he must deliver it in the language in which it will be understood.

In an article in *Anthropos,* the new international and polyglot review published at Salsburg, Bishop Le Roy makes the following observation:

"To raise in the midst of a pagan people this beacon of light, and moral salubrity called the Catholic Church, it is necessary that the missionaries and, above all, the superiors of the missions shall set before themselves as a plan of campaign the study and knowledge of the country and its inhabitants, the native customs, the laws, religion, and language of the people, etc.

"And if, in order to become better missionaries, they devote some time to various studies, why should they not share the information they have acquired and their discoveries with the world at large?"

CHRONICLE OF THE WORK AT HOME AND ABROAD

A SUCCESSFUL YEAR

The Apostolic Mission House at Washington, D. C., has finished a successful year. There have been in attendance at the lectures of Rev. Walter Elliott, C. S. P., twenty-eight priests, and these go back to their respective dioceses to pursue the work of giving missions to non-Catholics. The Middle West has the largest representation among this year's students. Rev. J. J. O'Hora and Rev. P. J. Monaghan, of the diocese of Sioux Falls, will inaugurate the diocesan apostolate in South Dakota, in the coming autumn. Rev. T. P. Haley hopes to begin the mission work among non-Catholics in Nebraska. The existing apostolate in St. Louis will be strengthened by the accession of the Rev. John H. Peschges, of Winona, to the present corps of missionaries, while Rev. T. J. Lang will be added to the missionaries in the Diocese of St. Paul. The Cleveland Band will give mission work to Rev. R. J. Pratt and Rev. T. J. O'Hern. The former will ultimately be the founder of a diocesan mission band in Fort Wayne and the latter in Buffalo.

SIXTY COLORED CONVERTS

St. Augustine's Colored Church in Washington, D. C., was, a short time ago, the scene of a most impressive service. Sixty converts were gathered in two rows at the altar rail. Each, with a lighted candle in his hand, recited the profession of faith, while Father Doyle, from the Apostolic Mission House, led in the recitation of the profession from the pulpit. These converts were all colored people who had been received into the Church during the past few months.

A JAPANESE CATHOLIC HERO

During the recent friendly visit of two Japanese war cruisers to New York harbor, Bishop Berlioz, of Hakodate, and Rev. John J. Dunn, diocesan director of the Propagation of the Faith, paid a visit to the flagship Tsukuba Kan, and were warmly welcomed by commander, officers, and crew. Captain Yamamoto is an old friend of the bishop's and a fervent Catholic. He belongs to one of the most distinguished families of the Japanese empire and was educated at a college conducted by the Marist Brothers. He is now second in command of the war ships sent by his government to the Jamestown exposition. The following incident is told of him by a missionary in

his native land. A short time before the sea battle of Tsushima, Captain Yamamoto went to the house of a missionary priest and asked to be given Holy Communion.

The missionary, astonished at the request, reminded him that it was two o'clock in the afternoon and that unless in danger of death by illness one must be fasting to receive the Blessed Sacrament. "But I am fasting," was the reply, "and, since this will probably be my last opportunity, I hope, Father, that you will not deny my petition."

Every day for three days the gallant captain had fasted up to a late hour, hoping for the chance to go ashore, which came at last. The missionary willingly granted his wish, and it was with joy that he received Holy Communion, yet with the expectation that it would be his Viaticum.

THE CHURCH IN THE PHILIPPINES

There are four hundred priests in the diocese of Manila, one hundred and twenty in the diocese of Jaro, one hundred and ten in the diocese of Cebu, and one hundred and sixty in the diocese of Neuva Caceres.

In the United States we have fourteen million Catholics with fourteen archbishops, ninety bishops, and fifteen thousand priests. In the Philippine Islands there are seven million Catholics, just fifty per cent of those in America, one archbishop, five bishops, and one thousand and forty priests. The striking contrast in these figures shows how much there is still to be done. We quote from an interview obtained from the Most Rev. J. J. Harty, D. D., by a representative of the *Independent*.

"The Church in the Philippines is poor," declares the archbishop. "Once she was rich in lands reclaimed from the wilderness, but for ten years no revenue has been received from these lands. The people have not been accustomed to support the clergy directly, the support they do give is, therefore, very meager, and the consequence is that the priests are in extreme poverty."

CATHOLIC MISSIONS

The increased circulation of *Catholic Missions,* our new illustrated magazine, shows that it answers a genuine need; namely, the desire of American Catholics to become better acquainted with the apostolic efforts and achievements of our missionaries at home and abroad.

The contents of the July number are as follows:

Editorial Notes.
A Glimpse of New Mexico. By Rev. Geo. J. Juillard.
The Autobiography of A Savage. By Rev. R. P. Cayzac, C. S. Sp.
Notes on Porto Rico. By Rev. B. M. Huebschmann, C. SS. R.
Pius X and Menelik. By Bishop Jarosseau, O. M. Cap.
Sorcery in Africa. By Father Trilles, C. S. Sp.
St. Anthony and the Indans. By Rev. A. G. Morice, O. M. I.
The Cleveland Apostolate. By Rev. W. S. Kress.
The Native Clergy of Che-Kiang. By Bishop Reynaud, C. M.
Hindu Neophytes. By Rev. T. Gaymard, P. F. M.
Mission Life and Needs.
Missionary Notes and News.
Missionary Literature.

RECENT BOOKS ON THE MISSIONS

A picture of the arduous missionary life of the early priests in Korea is given in the biography of Just de Bretenières, just issued from the New York diocesan office.

A Life of Pierre Chanel (Blessed), by Father Nicolet, has been issued in the French text by the Foreign Missions Bureau of Boston.

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PASTORAL LETTER OF THE MOST REV. ARCHBISHOP GILLOW, OF ANTEQUERA, MEXICO.

The great Society for the Propagation of the Faith is not new in our diocese. Fifteen years ago, in conformity to the wishes of Pope Leo XIII, we authorized its establishment in our episcopal city and organized a second center in another parish. We thank God that He has permitted so fruitful a work to be implanted in our archdiocese. Our Lord has said, "Give and you shall receive." Therefore, we congratulate the parishes where this society flourishes. It is a powerful aid to sacerdotal zeal. Our country is poor, it is true, but we can offer our mite, like the poor widow in the gospel.

We desire that the Society for the Propagation of the Faith may be established in all the parishes of our archdiocese where it does not already exist.

LETTER OF ARCHBISHOP ATENOGÈNE SILVA, OF MICHOACAN, MEXICO.

There is no work more important or more sublime than this Society for the Propagation of the Faith, which has for its object the conversion of the heathen and the support of the missionaries charged with their evangelization. His Holiness, Pope Pius X, and his august

predecessors have often recommended this association. Last year the Holy Father deigned to honor it again by a highly commendatory brief and accorded it new spiritual favors.

The sovereign pontiff has authorized the Rev. Fathers Francis Joseph Hagenbach and Francis Xavier Devoncoux to establish this benevolent and charitable institution in the dioceses of Mexico. Wishing to co-operate in the realization of so noble an undertaking we have, on our part, invited Father Hagenbach to organize it in our archdiocese, and we recommend pastors and the faithful to do all in their power to render it successful among us.

THE WORK IN SOUTH AMERICA.

The following letter has been addressed to the Central Council by Father Cyprian, a White Father, who, with three other priests of the same society, has charge of the work in the Argentine Republic.

BUENOS AYRES, March 12th, 1907.

The year 1906 is ended. You know the result. Doubtless it does not satisfy you. Nor is it what we ourselves would have wished. For our ambition would be to fill up the blank spaces created in your receipts through the new duties imposed upon the Catholics of France by the persecution of the Church in that country. Such as it is, however, it consoles and encourages us, since our offering is slightly larger than last year. At least we do not stand still.

Our country has suffered much. In some localities a drought of three, four, or five months has laid waste the country. The grass withered in the fields, the pastures became but yellow, dusty plains, the cattle died of hunger and thirst. Their carcasses by thousands covered the ground, under the eyes of the desperate ranchmen.

When the rain came at last, these scourges began to disappear, but were followed, without warning, by the terrible earthquake of Chili. Her friend and sister nation, Argentina, could not remain unmoved by the misery of the people and the ruin wrought by the catastrophe.

This misery must be alleviated, these ruins must be rebuilt. Everywhere benevolent subscriptions and building committees have been formed. Argentina has been munificent in her generosity. Enormous sums of money and quantities of food have been sent to the starving, shelterless Chilians.

Notwithstanding all these sacrifices made by our people, the offerings to our society have not fallen off. This fact demonstrates once more the truth that true charity never impoverishes the giver.

DESTINATION OF MISSIONARIES

Reported since the April Annals.

NORTH AMERICA

CANADA

Rev. Eugene Brunet, C.S.Sp.

Saint Albert

Rev. Jean Leparoux, O.M.I.
" Peter Bré, O.M.I.
" Théophile Jahier, O. M. I.
" Claude Kerbrat, O.M.I.

Mackenzie

Rev. J. B. Rouvière, O.M.I.

WEST INDIES

Trinidad

Rev. Peter Leimann, C.S.Sp.

Cuba—Cienfuégos

Rev. Regis Gerest, O.P.
" Prospher Catherin, O.P.

ASIA

Northern Burmah

Rev. Leonce Ghier, P.F.M.

EAST INDIES

Lahore

Rev. Fr. Dominic, O.M.Cap.
" " Antoine, O.M.Cap.
" " Constant, O.M.Cap.
" " Honore Landelin, O.M.Cap.

KOREA

Rev. Arien Larribeau, P. F. M.

COCHIN-CHINA

Rev. Ernest Charasson, P.F.M.

Pondicherry

Rev. Anatole Darras, P.F.M.

CHINA

Southern Manchuria

Rev. Lawrence Marcade, P.F.M.

Kouang-Tong

Rev. Almire Lemoinne, P.F.M.

Kumbhakonan

Rev. Michael Raymond, P.F.M.

TONQUIN

Rev. J. M. Savin, P.F.M.

SIAM

Rev. Arthur Perroy, P.F.M.

AFRICA

Basutoland

Rev. Fr. Valat, O.M.I.
Br. Joseph Kremm, O.M.I.
" Charles Stevenot, O.M.I.

Upper Congo

Bishop Roelens, B.F.M., Vic. Apost.
Rev. Fr. Acker, B.F.M.

French Congo

Rev. Julius Remy, C.S.Sp.
" Julius Greffier, C.S.Sp.

Portuguese Congo

Rev. Joseph Magalhaes, C.S.Sp., Pref. Apost.

Gabon

Rt. Rev. J. M. Adam, C.S.Sp., Vic. Apost.
Rev. Leon Jeanroy, C.S.Sp.
" Louis Barteau, C.S.Sp.

Louanda

Rev. Victor Wenling, C.S.Sp.
" Albino Goncalves, C.S.Sp.
" Armand le Nonene, C.S.Sp.

Northern Madagascar

Rev. Urban Samuel, C.S.Sp.

Senegal

Rev. Francis Rialland, C.S.Sp.
" Daniel Brottier, C.S.Sp.

Senegambia

Rev. Joseph Le Quellec, C.S.Sp.

Siera Leone

Rev. Thomas O'Carroll, C.S.Sp.

British Zanzibar

Rt. Rev. Emile Allgeyer, C.S.Sp., Vic. Apost.
Luciano de Sá, C.S.Sp.

Bagamoyo (Central Zanzibar)

Rev. Augustus Haberkorn, C.S.Sp.

OCEANICA

Solomon Islands

Bishop Olier, Vic. Apost.
Rev. Fr. Mace, S.M.
" " Praton, S.M.
" " Bondard, S.M.

SPECIAL DONATIONS

Received from May 1 to July 1, 1907.

AMERICA

For Bishop Rooker, Jaro, P. I.	
A Friend (Diocese of St. Paul)	$ 15.00
For Father Verbrugge, Jaro, P. I.	
Through Boston Diocesan Office	10.00
For Father Kelly, Scranton, Miss.	
Through New York Diocesan Office	1.00
For Father Kelly, Weatherford, Texas.	
Through New York Diocesan Office	4.50
For Father Vogel, Cheyenne, S. D.	
Central Direction	73.03
For Father Ferdinand, Dallas, Texas.	
Through New York Diocesan Office	2.00
For Bishop Pascal, O. M. I., Saskatchewan, Canada.	
Through Boston Diocesan Office	5.00
For Father Gimbert, Bordelonville, La.	
Through Boston Diocesan Office	5.00
For Father Kellogg, Atchafalaya, La.	
Through New York Diocesan Office	2.00
For Father Lindner, C. SS. R., Porto Rico.	
Through Boston Diocesan Office	5.00
For Father Westropp, S. J., Pine Ridge, S. D.	
Through New York Diocesan Office	13.10
For Kingston Sufferers.	
Through New York Diocesan Office	72.50
For the Lepers' Church, Molokai.	
Through New York Diocesan Office	25.00
For Negro Missions in Charge of the Josephite Fathers.	
Through New York Diocesan Office	7.80

AFRICA

For Bishop Streicher, Al. M., Uganda.	
A Helper (Diocese of Indianapolis)	10.00
For Father Lichtenberger, C. S. Sp., Lower Nigeria.	
Through New York Diocesan Office	50.00
For Father Shanahan, C. S. Sp., Lower Nigeria.	
Through New York Diocesan Office	129.25
For Father Biermans, E. F. M., Uganda.	
Through New York Diocesan Office	9.00
For Father Biton, Upper Ogone.	
Through New York Diocesan Office	1.00
For Father Bauzin, L. A. M., Dahomey.	
Through Boston Diocesan Office	5.00
For Mother Paul, O. S. F., Uganda.	
Through New York Diocesan Office	114.50
For Sufferers from Sleeping Sickness.	
Mr. J. Thevis (Diocese of New Orleans)	4.00
Mrs. K. Roden (Diocese of Green Bay)	5.00
Mrs. J. Fitzpatrick (Diocese of Chicago)	5.00
For the Redemption of an African Slave.	
Through Boston Diocesan Office	20.00

CHINA

For Father Conrardy, P. F. M., Canton.	
Through New York Diocesan Office	7.00
Through Boston Diocesan Office	1.00
For Bishop Geurts, C. M., Eastern Chi-li.	
Through New York Diocesan Office	6.00
For Bishop Merel, P. F. M., Canton.	
Through Boston Diocesan Office	100.00
Through New York Diocesan Office	4.00
For Bishop Goette, O. F. M., Shansi.	
A Friend (Diocese of St. Paul)	15.00
For Father Fourquet, P. F. M., Canton.	
Through New York Diocesan Office	10.00
For Father J. Frazer, Ning-po.	
Through New York Diocesan Office	2.00
For Father Bourdin, P. F. M., Canton.	
Through Boston Diocesan Office	25.00

FOR FATHER HALLAM, O. F. M., WEI-HAI-WEI.	
Through New York Diocesan Office	$ 20.00
Through Boston Diocesan Office	5.00
FOR SISTER XAVIER, NING-PO.	
Through New York Diocesan Office	72.00
Through Boston Diocesan Office	17.00
FOR PRIEST IN THE FAMINE DISTRICT.	
Through Boston Diocesan Office	5.00
FOR FAMINE SUFFERERS IN CHINA.	
Through New York Diocesan Office	149.15
Through Boston Diocesan Office	79.50
Per Rev. A. Van den Brock (Diocese of New Orleans)	60.00
Mr. J. G. Kuhrle (Diocese of Fargo)	40.00
Mr. A. Lortz (Diocese of Cincinnati)	5.00
A Friend (Diocese of Indianapolis)	10.00
Mr. E. J. Hoppen (Diocese of Newark)	5.00
Miss M. A. O'Donnell (Diocese of Sacramento)	1.00
A Friend (Diocese of Nesqually)	1.00
Mr. F. B. Hoesl (Diocese of Buffalo)	1.00
Anonymous	1.00

JAPAN

FOR BISHOP BERLIOZ, P. F. M., HAKODATE.	
Through New York Diocesan Office	312.00
FOR BISHOP CHATRON, P. F. M., OSAKA.	
Through Boston Diocesan Office	20.00
FOR FATHER LEMARIE, YATSUSHIRO.	
A Priest (Diocese of Erie)	2.00
FOR FATHER CORRE, P. F. M., KUMAMOTO.	
A Priest (Diocese of Buffalo)	25.00
Through New York Diocesan Office	22.00
FOR FATHER BERTRAND, P. F. M., GOTEMBA.	
Through Boston Diocesan Office	77.60
Through New York Diocesan Office	1.00
FOR FATHER STEICHEN, P. F. M., TOKIO.	
Through New York Diocesan Office	300.00
FOR SISTER ST. ANDREW, OYAKGAMA.	
Through New York Diocesan Office	25.00
FOR SISTER HENRY, KUMAMOTO.	
Through New York Diocesan Office	25.00
FOR SISTER COLOMBE DE JESUS, BEWASAKI.	
Through New York Diocesan Office	25.00

INDO-CHINA, INDIA, AND EAST INDIES

FOR FATHER HOPFGARTNER, E. F. M., BORNEO.	
Through Boston Diocesan Office	4.50
FOR FATHER DUPIN, P. F. M., TONQUIN.	
Through Boston Diocesan Office	5.00
FOR FATHER TOUR, P. F. M., COIMBATORE.	
Through Boston Diocesan Office	8.00
FOR FATHER AELEN, GUNTUR.	
Through New York Diocesan Office	25.00
FOR FATHER MASCARENHAS, MANGALORE.	
Through New York Diocesan Office	19.00
FOR SISTER FRANCIS, PALAMCOTTAH.	
Through New York Diocesan Office	25.00
FOR THE BUILDING OF A CHURCH IN INDIA.	
Mrs. E. Akin (Diocese of Sacramento)	5.00

OCEANICA

FOR FATHER LEZER, S. M. (SAMOA), NAVIGATOR ISLANDS.	
Through Boston Diocesan Office	5.00

VARIOUS MISSIONS

FOR THE SISTERS, MACEDONIA.	
Through New York Diocesan Office	25.00
FOR THE RUSSIAN AND CHINESE FAMINE SUFFERERS.	
A Priest (Diocese of Burlington)	1.00
FOR RUSSIAN FAMINE SUFFERERS.	
Mr. F. C. Snyder (Diocese of Cleveland)	2.50
Mrs. C. Snyder (Diocese of Cleveland)	2.50
FOR THE REDEMPTION OF A CHILD.	
Miss A. Fuhs (Diocese of Indianapolis)	5.00
From Mrs. A. Schuler (Diocese of Indianapolis)	5.00
From Miss C. Wirsching (Diocese of Indianapolis)	5.00
From Rev. J. Bender (Diocese of Altoona)	2.50
From Miss C. Benkert (Diocese of Indianapolis)	6.00

OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

MOST REV. HENRY CEIFAGNEIN; RIGHT REV. E. M. BONAVENTURA, O. S. F. S.; VERY REV. CANNON GERBORE, *Diocesan Director of the Society for the Propagation of the Faith at Aosta.*

Rev. A. Ubach, Diocese of Monterey; Rev. A. Hechinger, Diocese of Buffalo; Rev. A. Meyer, Diocese of Cincinnati; Rev. J. P. McIncrow, Diocese of Albany; Rev. F. Wayrick, Rev. J. Dermody, Rev. M. Brennan, Rev. M. McEvoy, of the Diocese of New York.

Mother Gabrielle, Santiago, Chili.

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of the
Propagation of the Faith

LETTERS FROM THE BISHOPS AND MISSIONARIES
ENGAGED IN THE MISSIONS OF THE
OLD AND NEW WORLD

VOL. LXX October, 1907 No. 474

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ANNALS

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PROPAGATION OF THE FAITH

VOL. LXX, No. 474. OCTOBER, 1907.

A PAGE IN THE HISTORY OF MISSIONS

THE SOCIETY OF ST. SULPICE.

By MR. CHARLES HAMEL,

President of the Central Council of the Society for the Propagation of the Faith at Paris.

The society of the priests of Saint Sulpice is not, properly speaking, a missionary society, but it has formed many distinguished missionaries and continues, with great devotedness and success, the education of many of the clergy in the United States.

The founder, Father Olier, who always refused high positions in the Church in France, had an ardent desire to consecrate himself to the apostolate. This is clearly shown in the following pages by Mr. Charles Hamel, president of the Central Council of the Propagation of the Faith, at Paris.

The admirable Father Olier, who personified the sacerdotal virtues in all their sublimity, felt that he could never do too much for Holy Church, even after he had rendered important services to religion by founding Saint Sulpice, which many bishops were not slow to appreciate as the most desirable model to be followed in the institution of their seminaries. His earnest zeal for the salvation of souls prompted him to aspire, during all his life, to consecrate himself to the distant Missions, and leave his parish and seminary, in order to evangelize the infidels and heretics in foreign lands.

"I long," he said, "to do my utmost, that God may be better served throughout the world; yet I can not be in more places than one. I ask for missionaries to send out to the farthermost parts of the earth, that the people there may learn to know Our Lord in the Blessed Sacrament, and that by these missionaries I may accomplish what I would myself fain do everywhere. In my ardor, I wish to embrace the entire world and carry it in my arms to God, that it may be filled with love for Him. O my divine Master, O my All, how little Thou art known, how little Thou art loved!"

Already, at the beginning of his priesthood, in 1636, scarce three years after he had received Holy Orders, he experienced an ardent desire to carry the light of the Gospel to the Indians of Canada. He consulted his director, Father Coudren, superior general of the Oratory. But this great servant of God, doubtless seeing that the vocation of Fr. Olier was to establish the seminary in France, opposed his plan, as he had already prevented him from accepting the episcopate of Rodez as successor to Bishop de Corneillan, saying "God had other designs for him, a work less brilliant and distinguished indeed, but more useful to the Church."

It was only Father Olier's absolute deference to the advice of his confessor that caused him to relinquish his project.

Twelve years later the bishop of Babylon, whose See had been at Ispahan since the conquest of the country by the Turks, resigned his office. The Shah wrote to the Holy Father, begging him not to nominate as a successor to this prelate either an Italian or a Spaniard, since Persia was then at war with Italy and Spain.

The Pope, deferring to this request, decided that the See should be occupied by a French priest, and invited his representative at Paris to make a selection. The Nuncio did not hesitate, but, at once, fixed his choice upon Father Olier, who readily accepted, over-joyed at the opportunity of going to Persia to labor for the extension of the Catholic faith.

The sovereign promised liberty of conscience to his subjects for the future, and held out the hope of the return to the pale of the Church of the eighty schismatic Armenian bishops in his realm.

When Father Olier made known his resolution, however, it met with such unanimous and well-founded opposition from his colleagues, that again he was forced to abandon his determination. Finally, four years before his death, though weighed down with infirmities, he still deluded himself with the hope of setting out for China in the company of Father Alexander Rhodes, when he learned the reason of the latter's return to Europe.

This celebrated missionary, one of the great men of the Society of Jesus, had already, with the aid of only ten or twelve of his fellow-Jesuits, converted more than two hundred thousand pagans in Cochin China and Tonquin. The experience of his long apostolate in these countries of the far East had led him to the conviction that the mission of the Gospel there would yield a more abundant harvest if European bishops were sent out, these bishops having as a special object the formation and education of a native clergy.

Animated by this thought, he decided to go to Rome and submit his views to the sovereign pontiff. Innocent X then occupied the Papal Throne. This great pope entered fully into the ideas of Father Rhodes and charged him to select and propose the individual whom he judged to be most capable of carrying out his plan.

Thus authorized, Father Rhodes proceeded to France, where he felt he would find such subjects as he wished. Upon his arrival in Paris

FATHER OLIER, FOUNDER OF THE SOCIETY OF SAINT SULPICE.

he went first to visit Father Olier and begged him to name the ecclesiastics whom he considered best fitted for the important mission that was in store for one among them.

At this request, the servant of God, heeding only the promptings of his charity and forgetting his years and failing health, offered to accompany the missionary on his return to China.

In vain did Father Rhodes seek to dissuade the holy man from this purpose and to show him that God had called him to be the visible instrument for the renewal of the sacerdotal order in France, that

he ought to remain at the head of his seminary which he had continued to direct with such signal success.

Father Olier only redoubled his entreaties and throwing himself at the feet of the missionary begged him, with tears, not to reject his co-operation. But Father Rhodes was inflexible in his refusal. This resistance caused Father Olier much discomfiture and sorrow, but it also showed forth his profound humility. He related the circumstance to one of his friends in the following touching manner:

"Eight days ago I revealed to you, in the pride of my heart, my earnest desire to follow this great apostle of Tonquin and Cochin China. But after I had spoken to him of my design, or rather my project, the holy man, or Our Lord through him, judged me unworthy of the favor. Therefore I must remain here in my nothingness in the work that the divine Majesty has given me where, filled with the sight of my misery, I shall sigh and lament during all my life because, by my imperfections, I have rendered myself unworthy of this honor. If nevertheless, in the nothingness in which grace keeps me bound, I dare again to look for something of real glory to be found in the service of the divine Master in giving one's life and pouring out one's blood for Him, I will turn my eyes to England as my hope. And, as this great apostle, of whom I speak, tells me that his aim, even from his youth, has always been to go to China, or if he could not obtain this, at least to go to England, I offer myself to him to carry out his plan by whatever service I can render to him or to the Church."[1]

Father Olier had already manifested this solicitude for the return of England to Catholic unity in 1642, when at Vaugirard he laid the foundation of the Society of Saint Sulpice. A few days afterwards on March 12th, the feast of St. Gregory the Great, he wrote:

"To-day I felt impelled to offer myself to God as a victim for the conversion of England and I hold myself ready to die for the reclamation of this poor province of which St. Gregory was the apostle. To this end I encouraged our young Levites to communicate on this day, in honor of the great saint, and to beg of God the conversion of England where, I have heard said, many were martyred in other days, and also that certain priests were recently put to death there for the faith."[2]

Providence never fails to bless the efforts and aspirations of man when they are inspired solely by the desire to bear testimony of His love and to toil for His glory. God retained Father Olier in the work of educating the clergy which was his special vocation, but his apostolic zeal and thirst for martyrdom obtained for him the oppor-

[1] Lettres de M. Olier, February, 1653.

[2] Memoires, March 16, 1642. On the twenty-first of the preceding January the missionary Thomas Reynolds and the Benedictine Bartholomew Roa were put to death in London.

tunity to contribute personally in wresting England from the power of the Prince of Darkness, and the means of laboring for the evangelization of the savages of Canada or New France.

The victories of Cromwell had caused the King of England, Charles the Second, to again flee to France, where his mother, Queen Henrietta Maria had taken refuge after the execution of her husband, the unfortunate Charles the First. The conversion of her son, the object of many fervent prayers of the Queen and her friends was also earnestly desired by the Abbé d'Aubigny,[1] one of his relatives, who realized the important bearing it would have upon the welfare of England, Scotland and Ireland.

On the occasion of the marriage of his cousin Edward Stuart,[2] Prince Palatine of the Rhine, with the Princess Anne of Gonzaga, daughter of the Duke of Nevers, this pious Abbé was brought into intercourse with Father Olier, and the difficulties that arose over this alliance were removed by the pastor of Saint Sulpice.

From that time, filled with veneration for his personality, esteem for his theological science, and admiration for his rare wisdom in the direction of souls, the Abbé regarded him as the only priest capable of achieving the conversion of Charles, and resolved to bring him into relation with the King. This he brought about with the aid of the royal favorite, Edward Somerset, Marquis of Worcester, who also held the virtues and talents of Father Olier in the highest esteem.

Charles the Second was then little interested in religious matters and his first interviews with Father Olier apparently made no impression on him. He put aside his pleasures for a time, only that he might occupy himself in reconquering his kingdom.

He had written to the Pope, begging the papal assistance, and was highly nettled at the silence of His Holiness.

Father Olier seized upon this circumstance to enter into a discussion of the Stuart interests and was happy to be able to promise the prince ten thousand of the regular troops of France to assist him in regain-

[1] From the time he was admitted to Holy Orders, Prince Louis Stuart, fourth son of the Duke of Lennox, of the royal blood of Scotland, was called the Abbé d'Aubigny, from the territory of Aubigny in Berry, which in 1422 was given by King Charles VII, of France to John Stuart for himself and his descendants in recompense for his services. Lingard's Hist. of England, Vol. XII, p. 453.

[2] Edward Stuart was through his mother, Elizabeth Stuart, a grandson of King James I, of England.

ing his patrimony if he would agree to re-establish the Catholic faith in his realm.[1]

Charles, touched by this devotion to his cause, henceforth lent a more attentive ear to the good Father's instructions. He was struck by the clear exposition of the truth of Catholicity presented to him, declared that until then it had never been so forcibly brought before him, and acknowledged that he was fully convinced by the arguments of his instructor.

At the close of the conferences the King secretly made his abjuration of heresy, in 1655, but postponed his public abjuration for reasons of state which he hoped the Pope would admit. However, he would marry only a Catholic princess, notwithstanding the machinations of the court of Spain to unite him to a Protestant princess of Denmark, he freed from sequestration the property of a great number of Catholics, set at liberty all the imprisoned priests and religious in his kingdom, and re-admitted the Catholic peers to the House of Lords.

He also, in 1655, entered into an agreement with Pope Alexander VII for the establishment of liberty of conscience in his kingdom, and, to cement it, asked for a Cardinal's hat for the Abbé d'Aubigny.[2] On his death-bed, repenting of his weakness in having pretended, after his conversion, to be still a protestant, he re-iterated the profession of faith he had made when convinced by the instructions of Father Olier at Paris, made his public abjuration before Father Mudleston, and died a Catholic.[3]

Thus the results of the efforts of Father Olier were far-reaching, and English Catholics should never forget him. When, in 1897, Pope Leo XIII created an arch-confraternity to pray for the conversion of England, under the name of Our Lady of Compassion, Cardinal Vaughan, primate of that kingdom, in gratitude for the services rendered by Father Olier to the cause of Catholicism in his country, begged and obtained of the Holy Father that the arch-confraternity should have its headquarters at the church and the Seminary of Saint

[1] It was Mazarin, who prevented the fulfillment of this promise. His policy was favorable to the Protector.

[2] The Abbé d'Aubigny died at Paris, November 11, 1665, at the age of forty-six, a few hours after the arrival of the courier who bore to him the announcement of his elevation to the Cardinalate.

[3] In the sermon delivered by Cardinal Vaughan at Arles, October 14, 1897, reproduced in "La Semaine Religieuse de Paris." "Lettre Apostolique" August 24, 1897, and in the "Histoire de l'Eglise Saint Sulpice," pp. 90-99.

THE CHURCH OF ST. SULPICE (PARIS) IN THE XVIITH CENTURY.
(From an old print.)

Sulpice at Paris, and that its director should always be the superior-general of the Society of Saint Sulpice.

✣

The work Father Olier had most at heart after the sanctification of the clergy and the return of England to Catholic unity, was the conversion of the savages of Canada or New France, and in particular, of the Iroquois, the fiercest and most war-like of all the tribes. Grieved to see that only ambition and interest had inspired the trading companies, which, for more than a century, had grown rich in New France, he resolved to form another society, whose sole aim should be the salvation of the Indian Nations.

Knowing that Quebec, the only settlement yet made in the vast territory, was not easy of access for the aborigines, he conceived the prospect of founding, on the Island of Montreal, a city which should be at the same time, a headquarters for the Missions and a barrier against the incursions of the savages, yet the center of their commerce. This colony he proposed to consecrate to the Blessed Virgin under the name of Ville Marie—the City of Mary.

Father Leclercq, the Recollect, admits that there never was a plan of the kind which combined so much and was so disinterested. The execution of it was greatly aided by M. de la Danversière, a gentleman of Anjou, who had formed an analogous design. In the first interview, which Providence brought about at Meudon between this chevalier and Father Olier, the latter gave the explorer a hundred golden louis to begin the foundation of a settlement on the large island in the St. Lawrence, which was still a wilderness.

At the same period he instituted an association of wealthy and zealous persons under the name of the Society of *Notre Dame de Montreal* and obtained from the Holy See many indulgences.

M. de la Danversière was the agent who obtained from M. de Lauzon, Intendant of Dauphiné, by an act of the seventeenth of August, 1640, the cession of the island of Montreal to Father Olier and the other members of his society, and sent thither, as the first colonists, forty men under an able leader, the Chevalier Paul de Chaumedy de Maisonneuve.

In February, 1642, Father Olier consecrated the infant colony to the Holy Family in the Church of Notre Dame, at Paris, and he never ceased to cherish the hope that one day he might join his settlers in the New World.

Mlle. Manse, of Langres, offered to go out to care for the sick. A

young girl, no less devoted, Mlle. Marguerite Bourgeois, of Troyes, went with her to teach the truths of religion to the Indian children. Thus originated a religious congregation which now numbers many members and is very prosperous and successful.

Shortly before his death, Father Olier, at the request of his society, completed his work with regard to the colony by sending to the island a band of missionaries chosen by the priests of Saint Sulpice. The Superior selected for the Mission was Father Gabriel de Queylus; his auxiliaries were Father Gabriel Souart, destined to be the pastor of Ville Marie, Father Dominic Galinier, and Father d'Allet, secretary to Father de Queylus, who was appointed vicar-general of Canada.

Father Olier had hoped to strengthen his colony by obtaining its erection into an episcopal See, for which an assembly of the clergy Jan. 10, 1657, designated Father de Queylus.

But various influences defeated this project. Success came a few years later, when Francis de Laval Montmorency was nominated Bishop of Quebec.

Father Olier had contributed to this event by leaving in his will ten thousand pounds for the support of a bishop and his chapter. His death did not interrupt his great undertaking; his successors and disciples carried it on at the cost of enormous sacrifices. The cession of Canada to England did not disturb this establishment so solidly founded, and to-day the houses of Saint Sulpice in Canada are an honor to Father Olier and to the France of the Old Régime.

Such were, at the different periods of his existence, the generous and praise-worthy sentiments of Father Olier in favor of the most important of all great Catholic undertakings, the work of the apostolate. He well merits the praise accorded him by the Abbé Letourneau, the heir to his zeal as to his office of rector of Saint Sulpice. "Father Olier was a model to the secular clergy of modern times and an example to the generous pastors who in all parts of the Church are interested in the propagation of the faith among pagan and heretical nations."

MISSIONS IN ASIA

THE CONVERSION OF TWO YOUNG BONZES OF TONQUIN

By Father Cothonay, O. P.

The venerable author of the following letter has well served the missions during his long apostolic career. The Antilles, Venezuela, and China have successively benefited by his zeal. For several years Father Cothonay has been stationed in that part of Tonquin which has been evangelized by the Spanish Dominicans. He is pastor at Hai-phong, the chief port of the country, and from this maritime city he writes the interesting incident here narrated.

One day, when on the way to visit the sick, I encountered a young bonze, or Buddhist monk, who courteously saluted me. His face attracted me and, pausing, I entered into conversation with him. I learned that he lived in a neighboring pagoda in the service of the chief bonze and that he was returning from an errand.

"Are you happy in this temple?" I asked.

"No," he replied, "During the five years that I have served the old bonze I have not received from him a single mark of affection. On the contrary, he has ill-treated me. I would willingly leave him if I knew where to go."

I chatted on with this fine young man and learned from him many interesting details with regard to the temple and the bonzes. Suddenly a suspicion crossed my mind.

"I believe you have been a Christian," I said abruptly. "Perhaps you have left your father's house to come here and serve the demon in this pagoda? Answer me with frankness. If it is really so and you wish to escape from this prison you may count upon me to assist and protect you."

A change passed over the features of the young monk and two large tears rolled down his cheeks.

"I thank you, Father, for the interest you take in me," he said with a sob, "I am not a Christian, nor are my parents Christians, but I love the missionaries whom I have had opportunities of observing under various circumstances. I know they are the true friends of all men without distinction. If I were not bound by fate to this temple, perhaps I, too, some day, might worship with them. Listen to my sad story. Five years ago I was so unfortunate as to steal a few coins from my parents; I gambled and lost the sum. Afraid of punishment, I dared not return home. I fled, wandering from village to village until I came here, where I met the old bonze whom I have served ever since. I have been well punished, for instead of treating me like a son, as he promised, he has rendered my life more wretched than I can express. I shall die of weariness in this pagoda, where the bonze's acts are entirely contrary to his precepts. I see many revolting and scandalous practices."

NATIVE MUSICIANS.

"Leave this bonze as soon as possible," I advised; "Come to me at the Mission. I will look out for you."

He appeared delighted and assured me that I would soon see him again.

"Perhaps," he added," I may prevail upon a friend of mine, who is studying medicine in the temple, to come with me."

He made me a gracious Annamite salute and went his way. While I proceeded on mine, I prayed with all my heart that God would enlighten this poor soul.

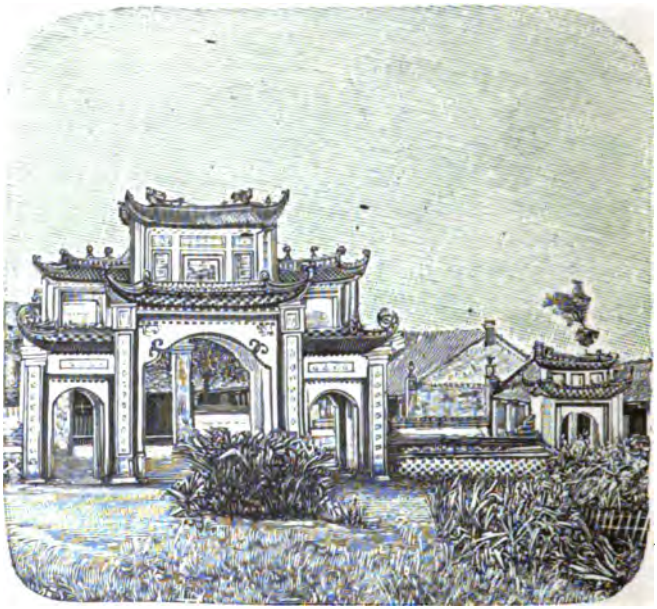
✣

Time passed and my young monk did not appear at the Mission. I ceased to expect him. On one occasion, while I was conducting the services for the Christians of a certain village I noticed that some of them were distracted during the sermon, being amused at some happening that I could not see.

The next day on my rounds I noticed a troop of children who crowded laughingly around a stranger, almost threatening to mob him. Calling one of them to the presbytery, I asked the meaning of their excitement.

"Father," replied the child, "the man is a bonze. For the last two days he has come to Mass and to the sermon. He says he wants to see you."

I immediately sent a catechist to seek my would-be visitor. A few minutes later my young monk stood before me. His countenance was radiant with smiles.



PAGODA OF PHU-NHI, TONQUIN.

"Here I am, Father," he cried, "I have left the old bonze, but protect me, I beg of you, for he is having a search made for me, and I fear he will have me arrested. I sincerely desire to become a Christian. As I know how to read, lend me some books that I may study them."

I arranged that my neophyte should live in a Christian family who were willing to have him with them. On the morrow he came again to see me and begged to be baptized.

"For many nights I have been unable to sleep," he said. "I have been tormented by the devil who cries out that he will kill me if I do not return to the service of the idols."

I consoled and encouraged him, gave him a little advice, and promised to make him a Christian as soon as he was sufficiently instructed. He studied our holy religion with enthusiasm. One day he appeared before me clothed in the ordinary Annamite costume.

"Father," he said, "I have burned my accursed bonze robe. Now I hope the demon will leave me in peace. Baptize me, I beg of you."

Such were his importunities that, at-last, seeing his good disposition, I acceded to his request and made him a child of the Church. Never have I seen anyone happier. After his baptism he wished to be always with me and evinced toward me a really touching and filial affection. Before long he asked to be admitted among the children of the Mission and as they earnestly seconded his request I granted his wish. He was from the first particularly fervent and edified all who had to do with him.

✣

About a month after his baptism, his father, who had learned that he was at the Mission, presented himself there one day and asked to see the young Christian. I apprised Sang—such was the name of the former bonze—that his father had come to see him and bade him go to the parlor. But the young man, fearing a plot to take him away, refused to see his visitor.

This astonished me greatly. The father thereupon told me that he pardoned his son who had robbed and deserted him; that he only wanted to speak with the young man, who was free to follow his religion. Notwithstanding my representations, however, Sang besought me not to force him to an interview which he felt it was wiser to avoid.

I was compelled, therefore, to explain, as well as I could, to the poor father the refusal of his son. I was grieved to see him go away bowed down with sorrow, but, on the other hand, I could not but admire the firmness of Sang, who rightly placed fidelity to God even above filial piety.

✣

Three months later Sang informed me that he had received a letter from the companion whom he had left at the Buddhist monastery, and that this young man, eagerly desiring to rejoin him and to embrace the Christian religion, had entreated his friend to intercede with me for the purpose of obtaining this favor. The application appeared to me suspicious. I feared the bonzes had set a snare to pervert Sang. The latter, however, affirmed his belief in the sincerity of his comrade.

"Very well, then, write to him," I replied, "if he comes I will question him and we shall soon find out whether he is in earnest or not."

Shortly afterwards the student of medicine arrived. His name was Tan. He impressed me favorably and applied himself resolutely to the study of the Catholic doctrine and prayers. Tan manifested a great longing for baptism and after I had tested his stability by keeping him waiting for a long time, I administered to him the sacrament of regeneration.

A FISHING CRAFT.

Here is his story: Married in his native village, he had only vexation of spirit with his wife, who proved unworthy and quarrelsome. He left her, therefore, and his own province, to earn his bread elsewhere. Thus, he chanced to fall in with the old bonze who offered to teach him the science of medicine. He accepted but disgusted, like Sang, with life in the pagoda, and heeding the counsel of his friend, he gladly became a Christian.

"Do not think, Father, that I shall ever look back with regret to the past," he said to me, "I shall be firm and constant until death."

Before long Tan's wife, having discovered where he was, came to see him and made every possible effort to entice him away.

" I am willing to live with you again," he said to her, " if you promise me to try to do better. Remain here if you wish and learn what it is to be a Christian. I will not return to our village, where all our relatives are pagan if I can not follow my religion, for it is dearer to me than life."

But the woman would not remain. Tan continues steadfast in his devotion to the Catholic faith. He also practices his profession of medicine and baptizes many little children of the heathen when they are in danger of death. As for Sang, fearing that his father would return to the charge, the young man begged me to send him to a more distant Mission. I consented and he has gone there. I know he will persevere in his religion and continue to give edification by his fervor.

MISSIONS IN AMERICA

IN THE FAR NORTHWEST

By Father Morice, O. M. I.

It is a long time since we have given our readers an account of the progress of the mission of the Oblate Fathers in British Columbia. This part of western Canada forms the diocese of New Westminster which is evangelized by Bishop Dontenwill with the collaboration of forty-two missionaries and eighty catechists. In the following letter Father Morice, O. M. I., leads us into the heart of the Rocky Mountains and describes, with many picturesque, instructive, and edifying details, his last apostolic journey.

Anxiety and Obedience—Obstacles to the Mission.

Early in the month of June, 1906, I had nearly finished my spring rounds. Troubled by a vague uneasiness that I could not explain to myself, I left Fort Georges and directed my steps toward the south, to come out, in the end, five degrees farther north.

I had already covered many leagues in my journeys afoot in an unknown region, yet the weariness inherent upon excursions among the mountains, the pangs of hunger, nor the depression of spirit that menaces a missionary, whose field is an immense lonely district, seemed to me sufficient to produce the disquietude that took possession of my mind at the beginning of this new journey.

Was I going among enemies? Instead of the peaceful and friendly Dené Indians with whom I had lived for twenty years I was to visit their brothers who had been instructed in error. Would my success with them compensate for the sacrifices this long tour would surely entail?

✣

For many years one or two families of the Nahanais Indians, whose hunting-ground is in the valley of the Stickeen River and its tribu-

taries, have come, with admirable fidelity, to meet the missionary at Bear Lake, 56° north latitude. These Christians, after profiting by the spiritual advantages dispensed to them, have frequently begged that the Father would go to their country and minister to the members of their tribe who could not make this journey.

But these good Indians were accustomed to spend a month in coming to join the priest in a locality fully two hundred and twenty miles north of their usual place of residence. Under such circumstances, how could the missionary go to their people, to be absent more than two months, without neglecting the flock he had already gathered at the Mission? The diocesan authority, after considering the matter, decided that the expedition was not feasible.

✣

Unfortunately, the enemy profited by our absence to seek out these poor Indians. An Anglican minister, who called himself a Catholic priest, has established his headquarters at Tahltam, the chief village of the western Nahanais. As he publicly made the sign of the cross and followed other exterior practices considered exclusively Catholic, he soon had a number of followers.

A few of the Indians, however, remained apart and with Francis, the leader of those who were accustomed to go to Bear Lake, protested their attachment to the distant shepherd whom they knew only by hearsay.

Was this apostolic field irrevocably lost to us, or did the circumstances warrant the hope that we might found a mission in this new region? Such was the question I was commissioned to determine on the ground itself.

✣

On the Way to Tahltam—A Halt at Victoria—The Salvation Army.

Tahltam, the objective point of my expedition, is situated a little north of latitude 58° at the confluence of the river of the same name with the Stickeen. To proceed all the way overland was not practicable; it was decided that I should go nine degrees south, to take the ship that plies in the service of the Klondike mines, and disembark at the mouth of the Stickeen.

A trip through a country more or less civilized, and provided with the means of conveyance that science has placed at the disposal of the traveller, offers little interest to those who love the picturesque life of the north.

I will, therefore, pass over the details of this first part of the journey, mentioning only a short voyage by canoe and then a long drive by wagon, during which I was well shaken and jolted along the rough roads. To help one recover a little, for about a hundred and fifty miles the conveyances are really fine stages. These bring the traveller to Vancouver, the new metropolis of the Far West. A six hours' voyage by steamer took me to Victoria, the capital of British Columbia, and the most southern point of my long circuit.

It was here that I was to board the large ship for the Stickeen.

✣

At six o'clock in the morning I was at the wharf. But the "Cottage City" was nowhere to be seen. Finally, at eleven o'clock, a despatch announced that the ship would arrive about eight o'clock in the evening. I profited by the delay to visit the city, where our Fathers formerly directed a college which was prosperous in its day.

It was on this occasion that I first encountered a band of the Salvation Army. Poor people. What an example they present of perverted zeal. The blind crying out to lead the blind and pretending to follow the way of those who see.

In the open street a woman played a cornet while one man accompanied her upon several brass instruments and a boy beat a great drum. At the same time several other men and women sang a hymn whose refrain was that they had returned to Jesus. Then, one of the leaders of the wandering troop began to speak with an earnestness that presently led him to tears, calling upon the by-standers to abandon their sins. May God, who sees all hearts, reward these poor people for their good intentions and bestow upon them a share of the grace they ask of Him for others.

Our good ship did not make its appearance at Victoria until nearly midnight. A short time afterwards we were on our way to the north.

✣

In the North—On Wrangell Island—A Pleasant Meeting—Appearance of the Town—Interesting Incidents.

For two days and nights we cruised along a coast indented by many bays and bordered by rough, cone-shaped hills between which the mountains of the interior raised their snow-capped heads. At our left were many islands which served to break the force of the angry waves of the ocean, no doubt ironically called the Pacific, whose waters dashed against the sides of our vessel.

The absence of vegetation permitted me to see the mountains that

form the western boundary of the land of the Chilcotins, my flock for twenty-two years. It seemed to me that I recognized in the distance the twin peaks of Mount St. Louis.

Leaving British territory behind us, we were soon in Alaskan waters, and on Wednesday at eleven o'clock in the morning we touched at Wrangell, on the island of the same name.

A little white steamboat was ready to leave for Telegraph Creek, about a hundred and twenty-five miles to the northeast. It is run exclusively in the service of the Hudson Bay Company and makes only two or three trips to the Stickeen. As it was setting out on its trial

AN INDIAN CAMP.

voyage, however, many people, among whom the feminine element predominated, had profited by the occasion for a pleasure excursion.

"Have you saved a place for me," I asked of the agent of the western company, a Mr. Thompson, whom I had seen several times at Lake Stuart.

"Yes," he said, "but the boat is overcrowded and (lowering his voice) I do not know how you will like the company."

A glance over the throng determined me to await the return of the steamer which was scheduled to promptly set out again on its second trip.

Alone, without friend or acquaintance, in this strange land, among a people whose speech denoted little intellectual culture, I took courage and endeavored to be as wary as these Yankees who were said to be the dregs of their nation.

Since I neither smoked nor chewed tobacco like my neighbors, I held up an outspread New York newspaper before my face, and pretended to be absorbed in the perusal of its contents. In reality, I made use of its generous proportions as a screen to shield me from the curiosity of the public. From behind it, in turn, I furtively studied my surroundings.

What a society! And how truly its speech betrayed its manners and customs!

✣

My reflections were interrupted by the approach of a tall young man who had been regarding me attentively.

"Pardon me, sir," he said. "You are a Catholic priest. Am I not right?"

"Yes," I answered.

"You are Father Morice."

"Why, how did you know me?" I exclaimed, astonished.

"It was an easy matter. I recognized you from your portrait, Father."

The stranger then reminded me of an incident of what was called in that country, the *Klondike Rush*, the infatuation with which thousands of men set out in 1898 for the newly discovered mines of the extreme Northwest.

In the course of my apostolic wanderings that year I had met a white man who, with his daughter, had come to this Eldorado where so many hoped to find wealth. He was a Protestant but his young companion followed the religion of her Catholic mother. She had induced her father to turn aside a little from his route, to spend Sunday at Lake Stuart, that she might fulfil her Easter obligations.

Before leaving the Mission, doubting the natives who lived along their way, my visitors asked of me a passport and insisted upon its being my photograph which, they declared, my Indians would be sure to understand.

The travellers who had visited me were now living at Telegraph Creek, on the Stickeen, and the young lady was the wife of my interrogator. From the photograph, which she had preserved, he recognized me.

✣

It is unnecessary to say that I was delighted at this meeting, all the more because the young man, Mr. Johnson, was really a fine fellow. He had constituted himself the catechist of the neighborhood and on Sundays replaced the Jesuit Father who could only come occasionally from Juneau, on the coast.

Mr. Johnson showed me about "the city," a collection of small frame houses, many of which were unoccupied, and an Indian village built around the crescent that forms the port. Here indeed one finds cosmopolitan life. Yonder lives a numerous Canadian family, Catholic of course, near by a fine Irishman, who also has kept the faith, though he awaits a more auspicious day, he says, to return to the practice of religion.

Here also is a man from Brittany, France, who considers himself a fervent Christian. But alas, he belongs to a secret society and declares he would rather die than give it up. "The priests have condemned without knowing it," he says, "the members are honest men who have united to help one another." Farther away lives an American lady who was educated in a convent, but her husband is a Protestant.

Leaving the so-called city, my guide and I went on, between heraldic and mortuary columns ornamented with grotesque sculptures, such as are found among the aborigines of the coast, to the cabin of the only Indian who was a Catholic.

This was an old squaw in feeble health, who received me very coldly. To my questions and attempted kindness she responded only by monosyllables and a look that was more searching than friendly.

Suddenly Mr. Johnson had an inspiration.

"You do not seem to know," he said to her, "that this gentleman is not only a Catholic but a priest, like the Fathers whom you saw at Victoria."

At his words a cry of surprise and joy broke from the lips of the old woman and she immediately asked to be allowed to make her confession. She had mistaken me for a Protestant minister.

One day almost all the inhabitants of the town and a number of people from the surrounding country gathered on the wharf to witness the arrival of the great American steamer.

Wishing to do as the rest of the world, I accompanied Mr. Johnson to the quay and we were walking up and down when a lady of elegant appearance, who had just landed from the vessel, stepped forward and addressed me in Russian.

I answered her in English that her native language was, unfortunately, unknown to me, but I was nearly Russian, since I came from France and I could therefore speak to her in the tongue of her country's ally. She bowed, a little disconcerted, stammered a few words evidently meant for an apology, and disappeared in the crowd.

She had supposed I was a Russian pope.

These errors were the result of my wearing the beard of the missionary. On another occasion I was thought to be a Jewish Rabbi. Again, in 1896, when I was about to land at Liverpool, a deputation led by a man with a manuscript in his hand, made me a profound bow. Fortunately, the leader, before reading his address of welcome, said, "Sir, you are his Grace the Archbishop of Rupert's Land?"

What shaven man would ever be taken for the Anglican Archbishop of Red River, whose beard was a foot long.

✣

At Telegraph Creek—The Great Glacier—Nine Days' Delay.

Nearly a week had already passed and the "Mount Royal," the steamboat of the company, which was to take me to Telegraph Creek, had not reappeared.

Telegraph Creek is called the inferno of Northern Columbia. When I protested against this name I was told that as the locality is in British territory the American police can not interfere and, on the other hand, communication with the authorities of British Columbia is almost impossible. The locality therefore serves as a place of refuge for the outlaws of both countries. This was not very reassuring. At last the boat came and I might now enjoy the voyage quite at my ease, for on this trip I was the only passenger.

Slowly and carefully we made our way across the innumerable sand bars that, at low tide, obstruct navigation for many miles near the mouth of the Stickeen. The captain had to take frequent soundings. Once we nearly went aground in the bed of the river, and it was necessary to take to the oars.

We soon gained a post of the Canadian customs which the last agreement of the territorial boundary has left in the interior, and presently we found ourselves before the Great Glacier.

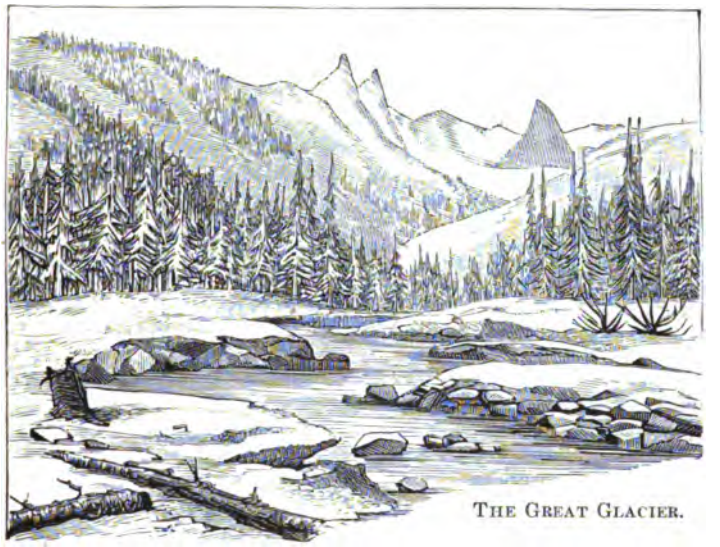
For many years I had been familiar with the spectacle of immense ice fields, yet that now before my eyes was entirely different from any I had ever beheld.

Every glacier I had hitherto seen was, without exception suspended,

at a great height, from the face of the mountain whose contour it followed. But this one is relatively level and its lower extremity literally touches the current of water of which it seems to form one of the shores. It must be nearly a mile and a half wide and is said to be several leagues in length.

The month of June was nearly past, and the intense heat of July would cause a considerable rise in the river. Could we shoot the great rapids?

The answer was prompt and in the negative. This cañon is well known for the swiftness of its current and after the river has attained



THE GREAT GLACIER.

a certain height no boat can ascend it. A gauge erected on the shore registers the rise and shows when an attempt to struggle with the swirling waters would be futile.

What was to be done? Must we wait until the flood should subside sufficiently to let us pass? The savages make their voyages in canoes so light that they can carry their craft across the portages when the streams are dangerous; but the traveller by steamer is a slave to time and circumstances. Hail then to the simple life of the wilderness and to the Indian's light skiff!

✣

Imagine the restlessness of a man, habituated both to study and an active life, a prisoner for nine days on the deck of a small steamboat,

surrounded by water and with only a wretched stretch of land visible, with nothing to do and no other diversion or topic of conversation except the state of the river, and forecasts of the weather.

Such was my position at the foot of this luckless cañon. But it was useless to give way to vexation and annoyance. To kill time I gave lessons in French to a member of the captain's family.

✣

Sooner or later, everything has an end here below. On the tenth day we weighed anchor. Presently, after a herculanean effort that did honor to the mechanism of our ship and the ability of her commander, we were once more in motion and happily continuing our voyage.

In the evening, when we were about to retire, we stopped at a trading post whose life had almost departed. Even the buildings were soon to be transported to the newer settlement. On awaking the next morning, I discovered that the steamer was stationary. We had arrived at Telegraph Creek. I went on deck to see what was going on and walked up and down as I surveyed my surroundings.

The end of the ravine was open and funnel-shaped; through it a tempestuous torrent dashed noisily into the river. A single row of houses constituted the town, and the horizon was bounded by high hills.

Such was the appearance of this "inferno" of which I had heard so much. At last I escaped from my prison and set out to see if the good Indian, Francis, was already at the place where I had agreed to meet him.

✣

The Old Sorcerer—A Frigid Reception—The Song of Heaven—Joy of Heart—The Good Francis.

On the wharf I found a gray-haired Indian chief who attracted my interest despite the defiance and haughtiness of his side-long glances. I knew he was the great sorcerer of the country, but he had come to act as my guide. After a monosyllabic greeting, he conducted me past the mud huts behind the storehouses. I was, evidently, expected.

At each door stood a woman, curious, no doubt, for a sight of a Catholic priest. It was not difficult for me to recognize among them the type of the Dené tribe. But alas, none of these people took the trouble to salute the ambassador of Jesus Christ.

Following my guide, I climbed the brow of the hill upon whose summit two white tents gleamed in the sunshine.

What was that I heard? Was it a distant echo of our holy prayers? Or had the sadness that took possession of my heart as I thought of the souls being lost in the depths of this infernal hole caused this strange hallucination?

No. The singing that presently greeted my ears was certainly the *Kyrie eleison*, and I had just heard the morning prayers repeated in unison.

The biographer of Cardinal Cheverus, my compatriot, tells of the amazement of his hero when, in the depths of a great American forest, he heard the strains of the Grand Mass of Dumond sung by poor Indians who had not seen a priest for many years. I am sure this emotion could not have exceeded my feeling on this ever-memorable occasion.

✣

The End of the Journey—On Horseback—Interesting Discoveries.

Silently I joined the earnest worshippers in communion with God, of whom they knew so little. Clearly, they were aware of my arrival, but the affairs of Heaven must come before those of earth. The prayers continued, reinforced by the strength of my heavy bass voice.

But, when they were concluded, what cries of joy arose from some of the members of the small congregation. With what respectful consideration others welcomed me. These people were my faithful Francis and his wife, and another family, who were accustomed to "pray" with them, they said, that is who wished to be Catholics though they had never seen a priest.

Tahltam, my destination, was only about twelve miles distant and, in order to pay honor to the messenger of the good cause, the Indians went in search of the sole horse the village possessed.

The next day we were on the way to the stronghold of Protestantism among the Denés of Columbia.

I was firmly seated upon a steed that would never win a race. My catechumens carried my mission case and their own effects, trudging along on foot. Our way lay along the river whose current had become so rapid no steamer could have breasted it. A geologist would have found profit in studying the stratifications of the almost perpendicular rocks that form its banks. For a long way, the crevasse was like a cleft made by a knife in an immense cheese. But we were not geologists, *ad altiora tendimus*.

✣

To the left I noticed, raised on two posts, a small trunk of American manufacture. What secret was hidden here. My mount, though slow, permitted me to travel more speedily than my companions, who were heavily laden. I now took advantage of the fact that I was a little in advance to satisfy my curiosity.

"The people of this country must, in spite of all reports, be very honest," I said to myself, "or else the contents of this trunk are of no value."

The lock yielded at a slight effort and, still seated on my horse, I opened the trunk. What did I find? Human bones, the bones of legs and arms. But these were not all. A swarm of wasps had taken up its abode in this aerial casket. Enraged at being disturbed in a retreat that should have been inviolable, they precipitated themselves upon me in angry protest.

My poor steed, stung no doubt by some member of the winged tribe, began caracoling and dancing. Finally he set off at a gallop to the amazement of my Indian friends. He had never before been known to go so fast. Having yielded to my antiquarian tastes, behold, I too was punished by the wasps on the very spot where I had offended.

Now the trail became more defined. It branched off here and there, a sure sign of human habitations not far distant. Before long, we came in sight of a village which consisted of a double row of log cabins. Farther on, and three or four hundred feet above the river, was a house, also of logs but more carefully constructed and another still larger building. These were the Protestant meeting-house and the minister's residence.

✣

Incidents of My Arrival—An Apostolic Week—My Congregation.

But these details are immaterial. It was for the good of souls that I had undertaken my long journey. Why did the people not present themselves now before the first representative of the true faith who had ever visited them?

Upon the arrival of our little caravan all were on the watch, but alas, with averted faces, they pretended to be engaged in their usual occupations. As I passed, at least, they turned and devoured me with their eyes when they felt sure of not meeting my glance.

It appeared as if the word had been passed among them: "The French priest is a malevolent sorcerer, and all Protestants who stretch out to him a hand in welcome will not live to see the end of the year."

A number, nevertheless, wished to be presented as catechumens by Francis who, knowing the enthusiastic greetings to which I was accustomed, was grieved at the frigid reception now accorded me.

The largest cabin among those of my new flock was, however, quickly assigned to me. Without delay I converted it into a chapel and the mission began.

Never have I passed a more laborious week than the eight days of my sojourn in this place. From the religious point of view the following was my daily program: In the morning, Mass, with a sermon interpreted by Francis. After breakfast, a class of instruction, in the course of which I endeavored above all else to inculcate the chief truths of our faith. After this, I taught the Indians the prayers; also, several hymns that I had composed. In the afternoon the class again and the hymns until evening. Then night prayers and a sermon.

✣

There was for me nothing new in this order of things. The increased labor consisted in the lessons in Nahanai which, at my request, were given me by Francis and everyone who knew any words of English or French which would enable him to explain his own language to me.

From morning until evening, and in July the dusk does not fall until half past ten, in this latitude, I toiled like one mad with eagerness for work, knowing well that my time was limited, that when the steamer should return on her third, and last voyage to Telegraph Creek, I must sail away on board.

My avidity to learn almost disconcerted my brave assistant and teacher, who could not understand such application. But even more precious than the lessons was the help he gave me in correcting the faults in speaking the dialect which one acquires when learning a language without book or master. What I had known of the tongue before, I had picked up of myself.

✣

The population of this territory is composed of the hunters of animals precious for their pelts. These people live on the big game and are few in numbers, west of the Rocky Mountains. Independent of the Nahanais of the east, the settlement at Tahltam numbers only about one hundred and eighty souls.

The sub-tribe of the Kaskas, a hundred and thirty miles farther west, includes perhaps two hundred souls. To the north are the Takus, one hundred and fifty people; this completes the total number of this tribe of the west.

These Indians are true nomads, with the exception of those at Tahltam, who have a generous proportion of Dené blood in their veins and who pass a certain time each year at their meeting-place for public festivities and the consideration of questions for the government of this portion of the tribe.

✣

As the result of my studies I taught my little flock (which before my departure included nine families and five celibate adults) the morning and evening prayers, the rosary, a lesson of the catechism and four more hymns, all translated into their own language while I was there.

For my own use and the assistance of the missionaries who will come after me, I collected the materials for a grammar and dictionary, which latter I had written down to the letter F when circumstances beyond my control forced me to put off the completion of this work.

But I have said enough to show that my eight days, and I may add the eight nights of my stay here, were well filled with work.

When I had a few minutes to myself, I passed through the village, trying to preach by the good impression I hoped to produce. According to my usual custom I tried to win the adult population by gaining the friendship of the children.

In the beginning, the little ones ran away at my approach. My cassock and Oblate's cross frightened them. Gradually, however, they grew less timid and I soon had many friends among them. The mothers were proud of the attention I bestowed upon their progeny and, by degrees, the fathers condescended to reply amicably when I addressed them in their own dialect.

Before the end of the mission, Francis and others informed me there was a reversal of public opinion. I will not repeat the flattering terms they bestowed upon myself, but I may say, it was generally regretted that I had not come several years earlier and that I could not stay there permanently.

With the help of God's grace, I think I could, gradually, lead all these poor people to the true fold and make them good Catholics.

But time pressed. The steamer was due at Telegraph Creek—I must leave Tahltam.

"When will you return," my Indians asked of me.

"Probably never, but another priest, like me, will visit you some time," I replied.

"No, no," resounded from all sides. "Before you go, promise us

that you yourself, will return. You already understand us. It would take another priest a long time to learn to know us as you do."

Poor dear people. How much it cost me to be unable to give them the answer they desired.

More than half of my flock accompanied me on foot to Telegraph Creek. Then, dejectedly and without trusting themselves to say good-bye, these good Indians parted from me whom they already called their *Great Chief*.

A MISSIONARY JOURNEY IN CUBA

Since January, 1899, the Friar Preachers have taken part in the evangelization of Cuba, the Pearl of the Antilles. Bishop Terrès y Sanz of Cienfuégos has gladly confided to them several districts of his large diocese. One of these is La Cienéga. This letter sets before us the obstacles and the prospects of God's work in the island.

Nearly an island, Cienéga is twenty leagues long and fifteen wide. It is united with Cuba by a great swamp accessible only in the dry season, that is, in the months of March and April. During the rest of the year the inhabitants of Cienéga have no communication with those of the great island.

Cienéga is sparsely peopled. Its four or five hundred inhabitants are poor and ignorant. They live by fishing, hunting, and the products of their flocks and herds.

When I was placed in charge of the parish of Iaguanamas, I determined to make a journey around this corner of the wilderness, where a priest had not set foot for four years. But I had to wait upon the season. The month of February had been particularly dry. I hoped to be able to set out.

I secured a good horse and decided to encumber myself with little baggage. A satchel contained all I required for the administration of the sacraments. Arming myself with a revolver, as a safeguard against a possible encounter with robbers, I made ready for the start. A guide I had engaged some time before. He was an honest *brigand* who was thoroughly acquainted with all the territory of Cienéga.

✣

Early one morning we started. We had before us a journey of twenty leagues, therefore it was well to profit by the coolness of the early part of the day. By ten o'clock we had reached the immense swamp which serves as a protection to Cienéga.

I will admit that when I beheld this lake of mud which stretched

away as far as I could see, my courage weakened and I was on the point of turning back. But to do so would have been unmanly. I gave the signal to advance and we entered the slough. My guide had warned me to keep near him and to follow him exactly.

"Go neither to the right nor to the left," he said, "or you will be lost. There are quicksands of unsoundable depth hereabouts." This was not reassuring. The horses struggled in the mud up to their breasts; at certain places it was necessary to cross one's legs on the saddle-bow to keep them out of the mire. Such was our road during three long hours.

How shall I describe its perils! The horses stumbled every other moment upon the unseen stones. Sometimes the ground sank suddenly, and it seemed as if one's mount would never regain his footing. One was in an agony of suspense all the way.

Under such conditions it was hardly possible to adequately admire the scenery, which was enchanting. From this slough rise a countless number of the most beautiful little islets in the world, islets rich in golden palm trees, tall ferns, and vines, their thick undergrowth peopled by a variety of birds that build their nests here secure from molestation.

Who is there in this wilderness to disturb these beautiful winged creatures! Flocks of more than a hundred paroquets arose frightened before us, crying a sharp note of protest as we passed.

✣

At last, leaving the marsh behind, we reached Cienéga, the territory of which I had heard so much. The region is, indeed, exceedingly picturesque. One might fancy oneself in the heart of equatorial Africa or on a shore of the Amazon. Here is the forest primeval. What a charm there is in this luxuriant tropical vegetation but, at the same time, what discomfort for the traveller who must press forward at the cost of great effort.

We pushed on thus through the woods until about five o'clock in the evening, without seeing a single house or meeting a human being. Finally, after twelve hours on horseback, nearly famished, and exhausted by fatigue, we arrived at a *sitio* (shelter), where we expected to pass the night, a wretched cabin constructed of palm branches.

Alas, it was deserted. Disappointed, I looked at my guide. His face was grave.

"What shall we do?" I asked.

"If we only had provisions we might sleep here," he answered,

"But we have brought no food with us. We must go on to Jucard; there we shall find people."

"How far is it?"

"About eighteen miles."

We went on again through the forest; our horses were so tired they could go but slowly, and the dusk set in. Our plight was doleful enough. We had not the heart to converse; our mounts stumbled frequently, being unable to see the ground before them.

About ten o'clock, when my senses were benumbed by weariness and hunger, my guide cried out joyously:

A Cuban Village.

"Well, Father, we have come to the end of our day's journey."

Before us, in the depths of the wood rose a frame house with a thatched roof.

But there was not a sound about the place. My guide rapped imperatively upon the door. No response. He knocked louder. Still all else was silent. Was the house deserted? When he had concluded such must be the case, from inside a frightened voice demanded:

"Who is there?"

"The priest."

"Oh, the priest."

At once there was a commotion in the house, a light was struck, and a few minutes later the door was thrown open and the family hastened

to greet me and to kiss my hand, according to the custom of the country.

I was so overcome by fatigue that, despite my efforts, I could not get off my horse and was forced to submit when strong arms carried me into the house, where already a supper was being prepared for us. When I was seated in the principal room various members of the family gathered about me.

"How long is it since you have seen a priest," I inquired.

"More than four years."

"And are you married," I went on, turning to the head of the house and his companion?

"Yes. When the Father was here he baptized and married us. He also baptized our children.

"Do you know your prayers?"

"We pray every day, both in the morning and in the evening."

I then proceeded to ask them several questions of the catechism but received no reply. These poor people, so filled with good will, believed in God and prayed to Him and to the Blessed Virgin, but they had hardly an idea of even the elementary truths of the Christian religion.

At midnight, after having invited everyone to repair on the morrow to Caleta, the village where I expected to find subjects for baptism, I sought a well-earned repose and, notwithstanding a legion of mosquitoes and other insects, was soon asleep.

✣

The next morning at 5 o'clock, still stiff from our long ride, we were in the saddle once more. The forest was almost impenetrable save here and there where there were cleared places.

The only incident of the day was the crossing of a slough. My guide was in advance and thought to encourage his horse by a smart cut of the whip. The animal plunged in almost up to the chest, extricated himself and bounded forward with a whinny of triumph. I urged my beast forward; he sank into the thick and deep mud, struggled valiantly but failed to rise. I had only time to raise myself in the saddle, spring upon the trunk of a fallen tree, and from there gain firmer ground.

"The horse is lost," said the guide, "and we have still nine miles to go. But perhaps farther on we may obtain the loan of another steed for you."

We were about to go on, with regret abandoning the poor creature to his fate. All but his head was now engulfed in the quicksand.

But at this moment we heard the calls of ox-drivers who were evidently coming in our direction. We hallooed, and in a few minutes two men appeared on the trail driving before them a number of bulls.

Learning from us what had happened, without losing a moment, one of the men cast his lasso about the neck of my unfortunate animal and fastened the other end of the rope to the horns of two powerful oxen. In a short space of time my horse was drawn out of the mud uninjured by its desperate adventure.

This mishap, which ended so fortunately, greatly delayed us so that it was night when we reached Caleta, a settlement of three houses, called by courtesy a town.

✣

At daybreak the following morning I was aroused by the sound of horses' hoofs and a joyous cry outside the house where I had found hospitality.

The news of my arrival had spread during the night and everyone was eager to greet me. So happy were these people who had been deprived for so long of the sacraments that they could not do too much for me. I began my mission without delay by arranging for the marriages and baptisms. That is, I took the names and obtained the necessary information, an arduous task, for the natives are so incredibly ignorant it was difficult to get intelligent answers to my questions.

Thus the day passed. All the while many people continued to arrive to join in the rejoicings. By evening two hundred were gathered together. "How will they be accommodated for the night?" I asked with some curiosity.

"O that can be easily arranged," was the ready answer.

The women took possession of the three houses as though they were one family. The men camped outside. For me a sort of tent was built. When I entered it I discovered that a little pig had installed himself under my bed and two chickens were roosting tranquilly upon my pillow. I did not disturb the sociable animal that elected to share my quarters, but I clapped my hands and drove away the chickens. Soon afterwards I was fast asleep.

✣

The next day everyone was early astir, though few among either men or women had rested long. There was an excitement in meeting neighbors whom they seldom saw and much news to be told and heard.

About eight o'clock all the people gathered in the open air, for there

was no building in the vicinity large enough to hold such a throng. I began by marrying four couples, a simple and affecting ceremony. All went well in spite of certain amusing incidents. For instance, one of the bridegrooms had donned a fine bright blue necktie, but never having seen one before, the poor fellow had put it on wrong side out.

After the marriages we had the baptisms. Imagine thirty children to be baptized together. Some were crying, vying with one another in an effort to cry loudest. Others, four or five years of age, were running about.

At the close of the ceremonies all who had assisted at them came to thank me. I profited by the occasion to give them a simple and practical instruction, and distributed medals and rosaries among them. They obtained from me a promise to return the next year. Then all departed for their homes.

I will not dwell upon my return journey, for it possessed no salient incident of interest. I was well content with the trip and soon forgot its hardships. The people are so docile that they could soon be brought to the regular practice of their religion. But for this end a regular mission must needs be organized and everything necessary for the celebration of Mass must be transported to the heart of the wilderness. This we hope to do next year with God's help.

CHRONICLE OF THE WORK AND NEWS OF THE MISSIONS AT HOME AND ABROAD

Apostolic Works of the Society for Foreign Missions in Paris

The Society for Foreign Missions at Paris has just published the report of the apostolic work accomplished during 1906 in its thirty-two missions. The following is the preface of this important document:

"God in his infinite goodness gives us reason to rejoice even in this dark hour when we are able to chronicle the following results: Thirty-four thousand, four hundred and seventy-six adult baptisms, three hundred and ninety-six conversions from heresy, one hundred and thirty-four thousand, eight hundred and ninety-nine baptisms of children in danger of death, the offspring of pagan parents.

The present crisis of the Church of France has already had an unfortunate effect upon our Missions as may be seen from the reports of the missionary bishops and vicars apostolic. Nevertheless, the cause of the evangelization of the heathen has not so far suffered as much as we feared would be the case. The number of adult baptisms has, indeed, diminished by three hundred and four, and of the children of pagans by two hundred and thirty-nine, but, humanly speaking, a greater decrease might have been expected.

In the Missions confided to us there are the following number of

Bishops	36
Missionaries	1,384
Native priests	739
Catechists	2,727
Churches or chapels	5,478
Seminaries	42
Pupils in seminaries	2,247
Schools	3,955
Pupils in schools	119,441
Orphanages	337
Children in orphanages	21,461
Dispensaries	474
Hospitals	112"

Progress of Catholicism in Switzerland

The Swiss Church Gazette publishes interesting statistics of the progress of the Catholic Church in the Helvetian Republic. A century ago, about 1800, the Catholics in this country numbered only four hundred thousand. Now they are a million four hundred thousand. In a hundred years they have gained about ten thousand a year.

Dr. Bomberger, who has gathered these statistics, estimates that this important increase is due, not only to conversions from Protestantism, but to Catholic emigration from the provinces of the French border, especially Alsace-Lorraine, and from a part of Italy. The birth-rate is higher among the Catholics than among the Protestants.

Lausanne-Geneva is the diocese most animated by religious fervor. At Fribourg there is a young and promising Catholic university, an important center of faith and intellectual culture. In all the provinces of the Swiss Confederation there may be remarked a veritable efflorescence of Catholic works of zeal and charity which have not failed to attract the admiration even of non-Catholics.

First Centenary of the Sisters of St. Joseph of Cluny

The Sisters of St. Joseph, of Cluny, recently celebrated the first centenary of their foundation.

On May 12th, 1807, at Chalon-sur-Saône, the Venerable Anne-Marie Javouhey, with her three sisters and five other companions, made her religious profession before Bishop Imberties of Autun. The ceremony took place in a humble oratory dedicated to the foster-father of Our Lord, hence the name, the Congregation of the Sisters of St. Joseph. Later they acquired the ancient abbey of Cluny and this name was added to the title of the congregation.

The Sisters have commemorated the formation of their society quietly because of the death of their Superior-General. At the mother house in Paris Bishop Le Roy preached a sermon to the community on the eve of the anniversary, and on the day itself celebrated the Mass. In the evening Father Grizard pronounced the allocution and the Abbé Odelin, vicar-general, ecclesiastical superior of the Sisters, gave the benediction of the Blessed Sacrament. The Sisters of St. Joseph of Cluny now number four thousand and have foundations in all parts of the world.

Dedication of the Church at Enfidaville

Enfidaville, the chief settlement in the vast French territory of Enfida has at last a Catholic Church. It was dedicated on the first of May by Archbishop Combes of Carthage, primate of Africa. Many notables assisted at the ceremony, a number coming from Tunis and Sousse. As the religious procession passed through the streets the Mussulmans in their bright-colored robes watched the scene with respectful interest. This celebration, which had for its principal object the dedication of the church, commemorated also the glorious deaths

of sixteen martyrs of Roman times and the removal of the relics of three bishops of the same era. In Enfida are to be seen the ruins of seventeen Roman cities; the majority of these were episcopal sees.

Freedom for the Church in Russia

A notable spirit of religious tolerance toward the Catholic Church is at present shown by the Russian Government. The legislation hitherto directed against the Catholics will soon, we hope, be obsolete. The minister of the interior has consented to restore the Catholic churches confiscated by the State with the exception of those used for the Orthodox worship, and the lands belonging to these churches.

The Emperor Nicholas has sent to Archbishop Chosciak Popiel of Varsovia an autograph letter, conferring on him the Order of Saint Alexander Newsky, in recognition of his services to religion and to Russia. Mgr. Erdmann, Canon of Mohilew, has received from the Emperor a valuable ring and the imperial portrait.

The death of M. Pobiedonostzeff, long procurator of the Holy Synod of the Schmismatic Russian Church, has led to this more favorable attitude of the government toward Catholics. M. Pobiedonostzeff, by virtue of his position, took a prominent part in the ecclesiastical affairs of the Empire. He was a powerful champion of the old muscovite schism and an obstinate opponent of the Catholic Church. It was he who wrote to the Emperor Alexander III:

"A heart truly Russian can not expand save under the protection of the National Church and of autocracy."

Church Property in the Philippines

An agreement has been reached between Mr. W. H. Taft, U. S. Secretary of War, and representatives of the Catholic Church in the Philippines regarding a number of important matters that have been in controversy. This agreement provides that the Archbishop of Manila shall possess in absolute title the land and property pertaining to the hospitals at San José, San Juan de Dios, and Cavite, and the colleges of San José and Santa Isabella. These properties are valued at $2,066,000. The Church relinquishes to the government all claims upon the estate of Santa Potenciana and the hospital and foundation of San Lazaro, except that the Archbishop is to retain possession of the block in which the present Santa Cruz Cemetery is situated, and of fifty hectares (about one hundred and twenty-five acres) north of the hospital.

Priests for the Philippines

The congregation of the Immaculate Heart of Mary at Scheut, near Brussels, Belgium, already in charge of large Missions in China and the Congo, has accepted a new field in the interior of Luzon, and has sent ten missionaries to the Philippines. The ranks of the Irish Redemptorists, sent out last year to the diocese of Cebu, by their Vicar-General, now Bishop Boylan, of Kilmore, are to be augmented by several other priests of the Order who are on their way to the islands. The Society of Mill Hill, London, England, will send twelve missionaries to the diocese of Jaro.

The Maryland-New York province of the Society of Jesus has also sent to the Missions of the Philippines three of its members, chosen from among a number of volunteers. The new missionaries are the Rev. William McDonough, S. J., of St. Francis Xavier's College, New York, the Rev. Thomas A. Becker, of Fordham University, and Mr. John J. Daley, S. J., a professor of the University of Georgetown.

A Mission Hospital Ship

The Catholic Mission in behalf of the fishermen of Iceland and Newfoundland is an encouraging success. Early in the spring the Saint Francis d'Assisi, the hospital ship of the mission, which cruises along the Icelandic coast, sailed for Newfoundland. During the first two months of the season she was in communication with two hundred and eighty-six fishing vessels. On Sundays the cabin of the St. Francis is too small to hold the sailors who come to attend Mass.

Golden Jubilee of an American Missionary College

The American College at Louvain, Belgium, founded by Archbishop Spalding, of Baltimore, in 1857, for the education of priests for the American Missions, celebrated its golden jubilee a few weeks ago. During the fifty years of its existence Louvain has sent forth a noble band of priests. Former students of the college are to be found in every State of the Union. It has also given many prelates to the Church in America. The oldest living alumnus of Louvain is Rt. Rev. Bishop Spalding, of Peoria.

Pope Approves a New American Order

Mother Katherine Drexel recently returned from Rome bringing with her the approval of Pope Pius X for the Order of the Blessed Sacrament which she founded. This society has been for a number

of years doing efficient work among the Indians and Negroes of the United States and the zeal and devotedness of its members have called forth the admiration alike of Catholics and non-Catholics.

A New Apostolic College

With the approval of the Most Rev. Archbishop Ryan, a new apostolic college for the training of candidates for the life of missionary priests, has been opened at Cornwells, near Philadelphia by the Fathers of the Holy Ghost.

CATHOLIC MISSIONS

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THE LATE ARCHBISHOP OF BOSTON

The Most Reverend John J. Williams, Archbishop of Boston, was called to his reward Friday evening, Aug. 30th, 1907.

The Society for the Propagation of the Faith owes in great measure its development in the United States to the venerable prelate and we commend in a special manner his generous soul to the prayers of all our members. We also ask the faithful missionaries, whose labors and struggles he watched with constant and sympathetic interest, to remember their benefactor at the altar and to secure for him the prayers of their flocks. Of foreign missionaries Archbishop Williams was wont to say: "They go *the whole way* for souls!"

It is almost ten years since, in fulfilment of the resolution taken, shortly before, at the annual meeting of the Most Reverend Archbishops, the late metropolitan of Boston took steps to systematically organize throughout his diocese this world-wide Society which, though already known there, depended upon the individual efforts of a few zealous members. The work appealed to Archbishop Williams because of its simple organization and the Catholicity of its distributions. He was always mindful too of the earlier days of struggle when the diocese of Boston was substantially benefited by the Society. When as a young man the late archbishop, then a student, left home for the Seminary of St. Sulpice in Paris, Bishop Fitzpatrick gave him a letter which was addressed to the Directors of the Society for the Propagation of the Faith and contained a request for funds. This appeal brought to Boston the sum of $4000.00, a considerable apportionment at the time and even to-day. Archbishop Williams never forgot this example of charity and was keen in his desire to pass on to others, more needy, the blessings of Christ.

Placing the establishment of the Society in the hands of a zealous priest, he made known his desire to the clergy and laity of his diocese. Parishes were successively visited, branches organized, and local directors—priests—selected, with the result that in less than five years a regular annual income of nearly $25,000 was realized. Last year the net receipts more than doubled this amount.

The Society for the Propagation of the Faith will hold Archbishop Williams in grateful remembrance and will pray earnestly that God may speedily crown his eighty-five years of life with the eternal reward that his good works have merited.

OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

MOST REV. VINCENT FLOOD, O. P., *Archbishop of Port of Spain;* REV. MICHAEL O'BRIEN, S. J.; REV. THOMAS E. POWER, *Diocese of Boston;* REV. FRANCIS BOUCHU, *Diocese of San Antonio.*

Mrs. John McDonald, Daniel Lewis, William Moore, Eliza O'Brien, Matthew O'Brien, Diocese of Grand Rapids; Antonio Mussi, Diocese of Rochester; Edward F. Divver, Diocese of Nashville; John Murphy, Diocese of San Francisco; James Barret, Diocese of Indianapolis; Mrs. Frank Fox, William Bursee, Mrs. Margaret Brumau, Diocese of Wheeling.

Of the Diocese of Boston the following: Mrs. Mary Sweeney, Daniel B. Kelley, Freeman P. Healey, Daniel O'Brien, Julia Lyons, Mary Lyons, Mary Furlong, Mrs. Margaret Hartigan, John Tims, Bridget McCarthy, John Harrington, Bridget Blake, Ellen J. Larkin, Annie Donovan, John M. Lynch, Patrick O'Neil, Alexander Beaton, Daniel Haley, John Delaney, Mrs. Rose Doran, Bridget Devaney, Francisco Machado, Christian Vierra, Thomas Prady, Manuel F. Borge, Joseph Borge, Joseph Silva, Frances Katon, Josephine Louran, Mary E. Terra, Joaquim Balcomb, Joseph F. Martin, Joseph F. Martin, Jr., Luzia Silva, Kate Sheehan, Manuel C. Grace, Manuel Veator, Mary R. Corinlia, Joseph Ferry, Georgianna Arvilla, Francisco Vierra de Bem, Joseph F. Leal, Marian Luiza, Antoine S. Gomes, Jacinto Silva, Francisco S. Fagunder, Julia Callaghan, Mrs. Rose Garvey, John Ryan, Patrick Callahan, John Callahan, Edward J. C. Smith, John Leary, O'Brien, Ellen Leary, William Hannon, Elizabeth Lomasney, Georgiana Chabôt, Antonio Suares, Manuel F. Silva, Joseph C. Silva, Margaret Doyle, George Tate, Florence McKinnon, Patrick Murphy, Mrs. Mary Fiske, Alice M. Landrigan, John McCarthy, Joseph Cleve, Clara Cleve, Mrs. Edward Crowley, Philipp Gaudreau, Margaret M. Burke, Joseph Morgan, Hanora Daley, William Fitzgerald, Mary Gallagher, Edward Gavagon, Daniel Shea, Mrs. Ellen Finarty, Mrs. Orelia Planeuf, Patrick O'Neil, Catherine Twohig, Michael Spillane, Mrs. B. Heslin, Mary E. Green, Mrs. Catherine Black, Mrs. Michael Cox, Michael Killion, Mrs. Ella M. Desmond, Agnes Carey, Mrs. C. Gilbride, F. M. Courrier.

Of the Diocese of New York the following: Mrs. Francis Hart, Robert Cahill, James Lyman, Mrs. Catherer, Edward Donovan, Michael J. Rock, Mrs. Catharine Collins, Agnes B. Hogan, Miss Dume, James Hannegan, Catharine Moran, John Dorrian, Theodore Wagner, Edward Murphy, Mrs. C. Gandolf, James Bergen, James Regan, Mary Cloonan, Hugh Brown, Hugh I. Burns, Michael Grant, Mrs. Bridget, Margaret Bergen, Maria

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The poor abandoned souls that have no one to pray for them.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

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Annals
of the
Propagation of the Faith

LETTERS FROM THE BISHOPS AND MISSIONARIES
ENGAGED IN THE MISSIONS OF THE
OLD AND NEW WORLD

VOL. LXX **December, 1907** No. 475

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THE SOCIETY FOR THE PROPAGATION OF THE FAITH
Baltimore and New York

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The Society for the Propagation of the Faith

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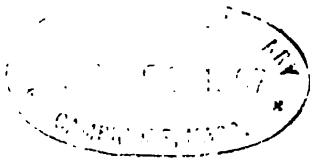

ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXX, No. 475. DECEMBER, 1907.

Report of the Allocations made to the Missions by the Society for the Propagation of the Faith in 1907

RECEIPTS (1906)

Dioceses of Europe	$1,010,882.48
Dioceses of Asia	1,338.48
Dioceses of Africa	5,510.61
Dioceses of America	260,890.20
Dioceses of Oceanica	2,169.95
Total receipts for the year 1906	$1,280,791.72
Sum remaining at the disposal of the Holy Father for Eastern Churches at the close of 1906	23,700.00
Balance brought forward from 1905	92.83
GRAND TOTAL	$1,304,584.55

EXPENSES (1906)

Apportioned to Missions in Europe	$ 123,034.51
Apportioned to Missions in Asia	610,047.06
Apportioned to Missions in Africa	265,056.88
Apportioned to Missions in America	76,533.04
Apportioned to Missions in Oceanica	130,714.06
For the publication of the 17 editions of the ANNALS	66,825.13
Management	22,142.70
Total expenses for 1906	$1,294,353.38
Sum at the disposal of the Holy Father for Eastern Churches	10,040.00
Balance carried forward	191.17
Sum equal to foregoing grand total	$1,304,584.55

REPORT OF ALLOCATIONS MADE IN 1907

The Division of Alms Collected in 1906 has been made as follows:

MISSIONS IN EUROPE

Diocese of Galloway—Bishop Turner	$ 280.00
Diocese of Menevia—Bishop Mostyn	280.00
Diocese of Lausanne-Geneva—Bishop Deruez	4,400.00
Diocese of Chur—Bishop Battaglia	600.00
Diocese of Bale—Bishop Stammler	1,800.00
To Missions dependent upon the Diocese of Cologne—Cardinal Fisher	800.00
To Missions dependent upon the Diocese of Treves—Bishop Korum	800.00
To Missions dependent on the Diocese of Munster—Bishop Dingelstadt	400.00
To Missions dependent on the Diocese of Paderborn—Bishop Schneider	2,900.00
To Missions of North Germany—Bishop Voss	6,400.00
To Missions dependent upon the Diocese of Limburg—Bishop Willi	400.00
To Missions dependent on the Diocese of Mainz—Bishop Kirstein	400.00
To Missions dependent on the Diocese of Fulda—Bishop Schmitt	400.00
Diocese of Hildesheim—Bishop Bertram	2,200.00
Vicariate Apostolic of Saxony—Bishop Shaefer	700.00
Missions of Pomerania and Brandenburg—Cardinal Kopp	5,800.00
To Missions dependent on the Diocese of Breslau—Cardinal Kopp	900.00
Diocese of Posen and Gnesen—Archbishop Likowski	1,600.00
Diocese of Warmia (Ermeland)—Bishop Thiel	1,000.00
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Vic. Apos. of Sweden and for the Nuns—Bishop Bitter	2,400.00
Vic. Apos. of Norway and for the Nuns—Bishop Fallize	5,400.00
For the Mission of Finland	800.00
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Diocese of Bucharest—Bishop Netzhammer	3,000.00
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Diocese of Nicopolis—Bishop Doulcet	1,200.00
Diocese of Serajevo—Bishop Stadler	3,600.00
Diocese of Banjaluka—Bishop Markovic	700.00
Diocese of Antivari—Bishop Milinovich	900.00
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Diocese of Scopia—Bishop Troksi	1,100.00
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To the same, through His Holiness Pope Pius X	2,000.00
Capuchin Missions in Mesopotamia	4,900.00
Carmelite Missions in Bagdad	1,800.00
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Greek Melchite Seminary of Saint Ann in Jerusalem, Al. M.	4,000.00
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Vic. Apos. of South Shen-si—Bishop Passerini, O. F. M.	2,900.00
Vic. Apos. of North Shan-si—Bishop Fiorentini, O. F. M.	2,100.00
Vic. Apos. of South Shan-si—Bishop Timmer, O. F. M.	2,700.00

Vic. Apos. of North Shan-tung—Bishop Giesen, O. F. M.	$ 3,500.00
Vic. Apos. of East Shan-tung—Bishop Schang, O. F. M.	1,900.00
Vic. Apos. of South Shan-tung—Bishop Henninghaus, S. V. D.	4,300.00
Vic. Apos. of Che-Kiang—Bishop Reynaud, C. M.	5,000.00
Vic. Apos. of South Honan—Bishop Cattaneo, M. F. M.	2,500.00
Pref. Apos. of West Honan—Father Calza	1,800.00
Vic. Apos. of North Hu-nan—Bishop Perez, O. S. A.	1,000.00
Vic. Apos. of South Hu-nan—Bishop Mondaini, O. F. M.	1,900.00
Vic. Apos. of East Hupeh—Bishop Carlassare, O. F. M.	2,400.00
House of Han-Keou—Bishop Carlassare, O. F. M.	400.00
Vic. Apos. of North Hupeh—Bishop Landis, O. F. M.	2,400.00
Vic. Apos. of South Hupeh—Bishop Everaerst, O. F. M.	3,000.00
Vic. Apos. of Kiang-nan—Bishop Paris, S. J.	1,665.00
House of Paris Foreign Missions at Shanghai	2,100.00
Vic. Apos. of North Kiang-si—Bishop Ferrant, C. M.	3,200.00
Vic. Apos. of South Kiang-Si—C. M.	2,800.00
Vic. Apos. of East Kiang-si—Bishop Vic., C. M.	3,800.00
Vic. Apos. of Kui-Chau—Bishop Guichard, P. F. M.	7,536.00
Vic. Apos. of West Si-Chuan—Bishop Dunand, P. F. M.	6,346.80
Vic. Apos. of East Si-Chuan—Bishop Chouvellon, P. F. M.	7,190.80
Vic. Apos. of South Si-Chuan—Bishop Chatagnon, P. F. M.	6,988.00
Vic. Apos. of Thibet—Bishop Giraudeau, P. F. M.	3,714.00
Vic. Apos. of Yun-nan—Father Maire, P. F. M.	4,911.50
Vic. Apos. of Amoy—Bishop Clemente, O. P.	900.00
Vic. Apos. of Fo-kien—Bishop Masot, O. P.	2,900.00
Pref. Apos. to Kwang-si—Bishop Lavest, P. F. M.	4,435.20
Pref. Apos. to Kwang-tung—Bishop Merel, P. F. M.	9,709.60
Pref. Apos. to Hong-Kong—Bishop Pozzoni, M. F. M.	1,800.00
House of Italian Foreign Missions in Hong-Kong	600.00
House of Paris Foreign Missions in Hong-Kong	3,856.00
Vic. Apos. of Corea—Bishop Mutel, P. F. M.	7,018.40
Diocese of Tokio—Archbishop Mugabure, P. F. M.	5,787.20
Diocese of Osaka—Bishop Chatron, P. F. M.	4,931.20
Diocese of Nagasaki—Bishop Cousin, P. F. M.	6,075.20
Diocese of Hakodate—Bishop Berlioz, P. F. M.	4,455.20
Pref. Apos. of Shikoku—Father Giner, O. P.	900.00

MISSIONS IN AFRICA

Missions dependent on the Diocese of Algiers—Archbishop Oury	$ 1,700.00
Kabyles Missions (Algeria)—Algerian Missionaries	4,300.00
Vic. Apos. of Ghardaïa—Algerian Missionaries	2,600.00
Vic. Apos. of Sahara and French Soudan—Bishop Bazin, Al. M.	4,000.00
Missions dependent on the Diocese of Constantine—Bishop Gazaniol	1,800.00
Missions dependent on the Diocese of Orem—Bishop Cantel.	1,700.00
Missions in Tripoli—Rev. J. Barrafranca, O. F. M.	1,100.00
Vic. Apos. of Egypt for the Brothers and Nuns of the Apos. Delegation—Bishop Briante	6,500.00
Pref. Apos. of the Delta of the Nile and for the Nuns—L. A. M.	3,800.00
Franciscan Missions in Upper Egypt—Father Fracassini	1,000.00
Jesuit Missions in Minieh, V. A. of Egypt	2,590.00
Sisters of Charity in Egypt	3,600.00
Vic. Apos. of Central Africa—Bishop Geyer, V. A. M.	2,000.00
Pref. Apos. Erythrea—Father Carbonara, O. M. Cap	1,700.00
Pref. Apos. of Abyssinia—Father Gruson, C. M.	2,400.00
Vic. Apos. of Gallas—Bishop Jarosseau, O. M. Cap.	2,700.00
To the same, through His Holiness Pope Pius X.	900.00
Mission of Benadir—Father San Felice, O. S. S. T.	1,200.00

Vic. Apos. of South Victoria Nyanza—Bishop Hirth, Al. M....	$ 4,600.00
Vic. Apos. of North Victoria Nyanza—Bishop Streicher, Al. M..	9,000.00
Vic. Apos. of the Upper Nile—Bishop Hanlon, G. F. M.....	3,200.00
Vic. Apos. of the Upper Congo—Bishop Roelens, Al. M.....	4,600.00
Vic. Apos. of Unyanyembe—Bishop Gerboin, Al. M.....	4,700.00
Vic. Apos. of Tanganyka—Bishop Lechaptois, Al. M.....	4,900.00
Vic. Apos. of Lake Nyassa, Bishop Dupont, Al. M.....	2,800.00
House of Algerian Missionaries in Mombasa.....	600.00
Pref. Apos. of Shire—Father Prezeau, M.C.....	1,500.00
Vic. Apos. of Zanzibar—Bishop Allgeyer, C. S. Sp.....	1,800.00
Vic. Apos. of Bagammoyo—Bishop Vogt, C. S. Sp.....	3,400.00
Pref. Apos. of Kenia.....	1,500.00
Vic. Apos. of Dar-es-Salam—Bishop Spreiter.....	900.00
Mission of Upper Zanzibar—Father Gartland, S. J.....	3,420.00
Vic. Apos. of Natal—Bishop Delalle, O. M. I.....	3,800.00
Vic. Apos. of Orange Free State—Bishop Gaughran, O. M. I....	3,600.00
Pref. Apos. of Basutoland—Father Cenez, O. M. I.....	5,200.00
Vic. Apos. of the Transvaal—Bishop Miller, O. M. I.....	3,200.00
Vic. Apos. of East Cape—Bishop McSherry.....	1,200.00
Vic. Apos. of West Cape and the Pref. Apos. of the Cape of Good Hope—Bishop Leonard.....	800.00
Vic. Apos. of Orange River—Bishop Simon, O. S. F. S.....	3,800.00
Pref. Apos. of Lower Cimbebasia—Father Nchatwey, O. M. I..	2,000.00
Pref. Apos. of Upper Cimbebasia—Father Lecomte, C. S. Sp....	200.00
Mission of Cunène—Father Antunes, C. S. Sp.....	300.00
Pref. Apos. of the Lower Congo—Father Magalhaes, C. S. Sp..	2,900.00
Pref. Apos. of Lounda—Father Wendling, C. S. Sp.....	300.00
Vic. Apos. of the Belgian Congo—Bishop Van Ronslé, B. F. M..	2,000.00
Pref. Apos. of Uelle—O. Praem.....	1,400.00
Pref. Apos. of Upper Kassai—Father Cambier.....	1,400.00
Pref. Apos. of Stanley Falls—Father Grison.....	1,800.00
Vic. Apos. of Loango—Bishop Derouet, C. S. Sp.....	3,300.00
Vic. Apos. of Ubangi—Upper French Congo—Bishop Augouard, C. S. Sp.....	6,000.00
Vic. Apos. of Gabon—Bishop Adam, C. S. Sp.....	5,600.00
Pref. Apos. of the Lower Niger—Father Shanahan, C. S. Sp...	3,400.00
Vic. Apos. of Fernando-Po—Bishop Coll, C. I. H.....	1,600.00
Vic. Apos. of Kamerun—Bishop Victor, P. S. M.....	1,500.00
Vic. Apos. of Benin—Bishop Lang, L. A. M.....	5,100.00
Pref. Apos. of the Upper Niger—Father Zappa, L. A. M.....	2,100.00
Vic. Apos. of Dahomey—Bishop Steinmetz, L. A. M.....	5,100.00
Vic. Apos. of the Gold Coast—Bishop Hummel, L. A. M.....	3,400.00
Mission of the Ivory Coast—Father Homand, L. A. M.....	2,700.00
Pref. Apos. of Togoland—Father Bucking, S. V. D.....	1,900.00
Vic. Apos. of Sierra-Leone—Bishop O'Gorman, C. S. Sp.....	2,000.00
Pref. Apos. of Liberia—Father Kyne, L. A. M.....	1,600.00
Pref. Apos. of French Guinea—Father Segala, C. S. Sp.....	2,700.00
Vic. Apos. of Senegambia—Bishop Kunemann, C. S. Sp.....	7,200.00
Vic. Apos. of Northern Madagascar—Bishop Corbet, C. S. Sp..	2,600.00
Vic. Apos. of Central Madagascar and for Christian Brothers—Bishop Cazet, S. J.....	20,855.00
Vic. Apos. of Southern Madagascar—Bishop Crouzet, C. M....	6,000.00
East Indian and Chinese Missions in Reunion Island.....	224.00

MISSIONS IN AMERICA

Diocese of St. Boniface—Bishop Langevin, O. M. I.....	$ 3,800.00
Diocese of St. Albert—Bishop Legal, O. M. I.....	4,800.00
Vic. Apos. of Saskatchewan—Bishop Pascal, O. M. I.....	4,800.00
Vic. Apos. of Athabasca—Bishop Grouard, O. M. I.....	4,000.00
Vic. Apos. of Mackenzie—Bishop Breynat, O. M. I....	4,000.00

Diocese of Victoria—Archbishop Orth	$ 1,200.00
Diocese of New Westminster—Bishop Dontenwill, O. M. I.	4,800.00
Jesuit Missions in Canada	1,665.00
Jesuit Missions in Alaska	3,945.00
Jesuit Missions in the Rocky Mountains, U. S.	3,605.00
Diocese of Cheyenne—Bishop Keane	600.00
Diocese of Lead—Bishop Stariha	500.00
Diocese of Baker City—Bishop O'Reilly	1,000.00
Diocese of Charleston—Bishop Northrop	1,000.00
Vic. Apos. of North Carolina—Bishop Haid, O. S. B.	1,000.00
Diocese of Savannah—Bishop Keiley	1,000.00
Diocese of Mobile—Bishop Allen	400.00
Diocese of St. Augustine—Bishop Kenny	1,000.00
Diocese of Tucson—Bishop Granjon	1,000.00
Diocese of Santa Fé—Archbishop Bourgade	1,000.00
Diocese of Oklahoma—Bishop Meerschaert	2,600.00
Vic. Apos. of Brownsville—Bishop Verdaguer	1,000.00
Diocese of Natchitoches—Bishop Van de Ven	200.00
Diocese of Roseau—Bishop Schelfhaut, C. SS. R.	1,800.00
Dominican Missions in Cuba	1,400.00
Redemptorist Missions in Porto Rico	1,200.00
Vic. Apos. of Jamaica—Bishop Collins, S. J.	1,110.00
Diocese of Port of Spain	500.00
Vic. Apos. of Curacao—Bishop Van Baars, O. P.	1,600.00
Vic. Apos. of British Honduras—Bishop Hopkins, S. J.	925.00
Vic. Apos. of Surinam	4,000.00
Vic. Apos. of Northern Patagonia—Bishop Cagliero, S. S. F. S.	400.00
Pref. Apos. of Southern Patagonia—Father Fagnano, S. S. F. S.	800.00
Franciscan Missions of Corrientes	200.00
Missions of Arauco in the Diocese of San Carlos de Ancuid Chili—Bishop Jara	600.00
Missions of the Arauco in the Diocese of Conception, Chili—Bishop Vargas	400.00

MISSIONS IN OCEANICA

Vic. Apos. of Kimberly, P. S. M.	$ 600.00
Maori Mission, Diocese of Auckland—Bishop Lenihan	600.00
Maori Mission—Dioceses of Wellington and Christchurch—Father Devoy, S. M.	1,400.00
Diocese of Jaro	500.00
Jesuit Missions in the Philippines	3,250.00
Vic. Apos. of British New Guinea—Bishop Navarre, M. S. C.	7,200.00
Pref. Apos. of Dutch New Guinea—Father Neyens, S. V. D.	800.00
Mission of Wilhelmsland, German New Guinea—Father Limbrock, S. V. D.	2,000.00
Capuchin Missions in the Caroline Islands—Father Venance	600.00
Vic. Apos. of New Pomerania—Bishop Couppé, M. S. C.	5,100.00
Marshall Islands (New Pomerania) M. S. C.	1,200.00
Vic. Apos. of the Gilbert and Ellice Islands—Bishop Leray, M. S. C.	5,800.00
House of the Missionaries of the S. H. in Sydney	600.00
Vic. Apos. of Central Oceanica—Bishop Olier, S. M.	4,500.00
Vic. Apos. of the Navigator Islands, Samoa—Bishop Broyer, S. M.	5,500.00
Vic. Apos. of the Fiji Islands—Bishop Vidal, S. M.	8,700.00
Vic. Apos. of New Caledonia—Bishop Chanrion, S. M.	10,100.00
Vic. Apos. of New Hebrides—Bishop Doucere, S. M.	7,000.00
Pref. Apos. of the North Solomon Islands—Father Forestier, S. M.	4,000.00

Pref. Apos. of the South Solomon Islands—Father Bertreux, S. M.	$ 4,200.00
House and Sanitarium of the Marist Fathers in Sydney	800.00
Vic. Apos. of Mangareva and Tahiti—Bishop Verdier, S. H. Pic.	9,800.00
Vic. Apos. of the Sandwich Islands—Bishop Boeynaems, S. H. Pic.	2,200.00
Vic. Apos. of the Marquesas Islands—Bishop Martin, S. H. Pic.	4,400.00

Exceptional Subsidies to defray the Missionaries' Passages on Board Ships and other Extraordinary Expenses

EUROPE

Lazarist Missions in Constantinople, Macedonia, and Bulgaria.	$ 400.00

ASIA

Sisters of Charity in Smyrna and Asia Minor	$ 200.00
Capuchin Missions in Mesopotamia	390.00
Dominican Missions in Mesopotamia	420.00
Lazarist Missions in Syria	300.00
Lazarist Missions in Persia	200.00
Diocese of Lahore	660.00
Pref. Apos. of Rajpoutana	540.00
Diocese of Krishnagar	350.00
Diocese of Dacca	140.00
Diocese of Madras	180.00
Diocese of Hyderabad	150.00
Diocese of Pondicherry	300.00
Diocese of Coimbatore	100.00
Diocese of Kumbhakonam	120.00
Diocese of Maissour	200.00
Diocese of Malacca	200.00
Diocese of Quilon	780.00
Vicariate Apostolic of South Burma	240.00
Vicariate Apostolic of North Burma	300.00
Vicariate Apostolic of East Burma	440.00
Vicariate Apostolic of Siam	100.00
Vicariate Apostolic of Laos	400.00
Vicariate Apostolic of Cambodia	200.00
Vicariate Apostolic of North Cochin China	300.00
Vicariate Apostolic of East Cochin China	300.00
Vicariate Apostolic of West Cochin China	200.00
Vicariate Apostolic of South Tongking	100.00
Vicariate Apostolic of West Tongking	200.00
Vicariate Apostolic of Upper Tongking	100.00
Vicariate Apostolic of Maritime Tongking	300.00
Prefecture Apostolic of Borneo and Labuan	100.00
Prefecture Apostolic of Dutch Borneo	1,100.00
Vicariate Apostolic of North Che-li	300.00
Vicariate Apostolic of West Che-li	200.00
Vicariate Apostolic of West Ho-nan	280.00
Vicariate Apostolic of South Hu-nan	1,120.00
Vicariate Apostolic of East Hu-pé	680.00
Vicariate Apostolic of North Hu-pé	560.00
Vicariate Apostolic of South Hu-pé	280.00
Vicariate Apostolic of South Manchuria	200.00
Vicariate Apostolic of North Manchuria	400.00
Vicariate Apostolic of East Mongolia	480.00
Vicariate Apostolic of Central Mongolia	720.00
Vicariate Apostolic of West Mongolia	660.00

Vicariate Apostolic of North Kansu	$ 500.00
Vicariate Apostolic of South Kansu	750.00
Vicariate Apostolic of North Shen-si	760.00
Vicariate Apostolic of South Shen-si	780.00
Vicariate Apostolic of North Shan-si	1,760.00
Vicariate Apostolic of South Shan-si	420.00
Vicariate Apostolic of North Shan-tung	840.00
Vicariate Apostolic of East Shan-tung	640.00
Vicariate Apostolic of South Shan-tung	1,700.00
Vicariate Apostolic of Tché-Kiang	280.00
Vicariate Apostolic of North Kiang-si	200.00
Vicariate Apostolic of South Kiang-si	200.00
Vicariate Apostolic of East Kiang-si	200.00
Vicariate Apostolic of Kui-Chau	200.00
Vicariate Apostolic of West Si-Chuan	500.00
Vicariate Apostolic of East Si-Chuan	500.00
Vicariate Apostolic of South Si-Chuan	600.00
Vicariate Apostolic of Thibet	700.00
Vicariate Apostolic of Yun-Nan	600.00
Prefecture Apostolic of Kwang-si	300.00
Prefecture Apostolic of Kwang-tung	400.00
House of Paris Foreign Missions, Hong-Kong	155.00
Vicariate Apostolic of Corea	300.00
Diocese of Tokio	400.00
Diocese of Hakodate	300.00
Diocese of Nagasaki	100.00
Diocese of Osaka	200.00

AFRICA

Sisters of Charity in Egypt	$ 160.00
Lazarist Missions in Abyssinia	160.00
Vicariate Apostolic of Central Africa	420.00
Vicariate Apostolic of the Sahara and the French Soudan	1,870.00
Benadir Mission	420.00
Vicariate Apostolic of North Victoria Nyanza	980.00
Vicariate Apostolic of South Victoria Nyanza	990.00
Vicariate Apostolic of Upper Congo	3,420.00
Vicariate Apostolic of Unyanyembe	1,920.00
Vicariate Apostolic of Tanganyka	1,980.00
Vicariate Apostolic of Nyassa	1,440.00
Prefecture Apostolic of Shire	720.00
Vicariate Apostolic of Zanzibar	720.00
Mission of Kema	910.00
Mission of Orange River	240.00
Prefecture Apostolic of Upper Cimbebasia	448.00
Prefecture Apostolic of Kunene	140.00
Prefecture Apostolic of Lower Congo	360.00
Prefecture Apostolic of Lounda	450.00
Vicariate Apostolic of Belgian Congo	540.00
Prefecture Apostolic of Upper Kassai	780.00
Prefecture Apostolic of Stanley Falls	1,920.00
Vicariate Apostolic of Loango	315.00
Vicariate Apostolic of Ubangi	1,200.00
Vicariate Apostolic of Gabon	360.00
Prefecture Apostolic of Lower Niger	385.00
Vicariate Apostolic of Kamerun	680.00
Vicariate Apostolic of Benin	280.00
Prefecture Apostolic of the Upper Niger	630.00
Vicariate Apostolic of Dahomey	700.00
Vicariate Apostolic of the Gold Coast	385.00

Prefecture Apostolic of the Ivory Coast	$ 280.00
Prefecture Apostolic of Togoland	455.00
Vicariate Apostolic of Sierra Leone	315.00
Prefecture Apostolic of Liberia	350.00
Prefecture Apostolic of French Guinea	385.00
Vicariate Apostolic of Senegambia	750.00
Vicariate Apostolic of North Madagascar	270.00
Vicariate Apostolic of South Madagascar	400.00

AMERICA

Diocese of Tucson	$ 160.00
Diocese of Santa Fé	80.00
Diocese of Roseau	120.00
Dominican Missions in Cuba	120.00
Prefecture Apostolic of North Patagonia	160.00
Prefecture Apostolic of South Patagonia	40.00
Mission of Matto-Grosso	240.00

OCEANICA

Mission of Kimberly	$ 560.00
Maori Missions in dioceses of Wellington and Christchurch	1,000.00
Vicariate Apostolic of British New Guinea	560.00
Prefecture Apostolic of Dutch New Guinea	1,080.00
Mission in German New Guinea	720.00
Capuchin Missions in the Caroline Islands	1,680.00
Vicariate Apostolic of New Pomerania	600.00
Vicariate Apostolic of Gilbert and Ellice Islands	280.00
Vicariate Apostolic of Central Oceanica	1,200.00
Vicariate Apostolic of Navigator Islands	1,000.00
Vicariate Apostolic of Fiji Islands	1,200.00
Vicariate Apostolic of New Caledonia	2,400.00
Vicariate Apostolic of New Hebrides	2,200.00
Prefecture Apostolic of North Solomon Islands	1,400.00
Prefecture Apostolic of South Solomon Islands	1,200.00
House and Sanitarium of Marist Fathers at Sydney	800.00
Vicariate Apostolic of the Sandwich Islands	640.00
Vicariate Apostolic of Mangareva and Tahiti	900.00

SUMS FORWARDED TO THE MISSIONS ACCORDING TO THE DONOR'S WISHES.

Europe	$ 4,404.51
Asia	54,162.06
Africa	24,639.88
America	11,763.04
Oceanica	14,444.06
Total allocations made to the Missions in 1907	$1,205,385.55

THE DISTRIBUTION OF ALMS IN 1907

The Society for the Propagation of the Faith has this year distributed nearly as large a sum and has afforded the missions almost as much help as they received from the same source in 1906.

To God be all honor and praise for what has been accomplished. To all the benefactors and zealous contributors to its work for the extension of Christ's kingdom on earth, the Society offers grateful acknowledgments. It hopes their devotedness will increase, since the field of the apostolate is constantly widening, and, also, that notwithstanding the present trials of the Church in France, the faithful of that distracted country will still be able to continue their generous assistance to the foreign missions. The following extract from a pastoral letter of the venerable cardinal archbishop of Lyons is of especial interest as showing that, at this crucial time, one of the most prominent members of the hierarchy in France enjoins his people that, while co-operating with their pastors in erecting churches and providing for the maintenance of the clergy at home, they ought not to relax their efforts in behalf of the propagation of the faith throughout the world.

"In consideration of the distress of religion in France, would we be justified in contributing less to the support of foreign missions?" Such an argument is the specious reasoning of individuals little instructed in the life of the Church. On the contrary, our own trials should stimulate our zeal for the support of the work of the apostolate. What are our sacrifices compared with the privations and sufferings of the missionaries. They have left country and friends, severed all natural ties, and journeyed to distant, uncivilized parts of the earth to bear the message of the Gospel to pagan and infidel nations. *They* are ready to lay down their lives in order to gain souls for Christ. Shall we refuse to help them by a small alms that will, moreover, give us a share in their surpassing merits?

"I request that, without regard to any objection, if any be advanced, the Society for the Propagation of the Faith, shall be kept up in all the parishes of the diocese. Especial donations are always gratefully received, but the real support of the missions is the mite a month faithfully collected from each associate by the promoter of the band. If in each parish, therefore, this system is well founded and steadfastly pursued, success is assured, the harvest will be abundant, and we shall continue to do our part toward sustaining this truly Catholic society and the great work of the apostolate."

FATHER CHEVALIER, FOUNDER OF THE CONGREGATION OF THE MISSIONARIES OF THE SACRED HEART, OF ISSOUDUN.
DIED OCTOBER 21, 1907.

THE SOCIETIES OF CATHOLIC MISSIONARIES

XX.

THE MISSIONARIES OF THE SACRED HEART, OF ISSOUDUN

Continuing the series on the missionary societies, the present sketch contains a short account of the Fathers of the Sacred Heart, of Issoudun, who share with the Marists and the Congregation of the Sacred Hearts, of Picpus, the honor of bearing the good tidings of the Gospel to the islands of the Pacific Ocean.

Beginning of the Missions of Oceanica.

The missionaries of the Sacred Heart of Jesus (of Issoudun) were, in 1881, given charge of the two immense vicariates of Melanesia and Micronesia.

"The very mention of these islands," writes Father Roland, "awakens sad memories of the history of missions. For a time this territory was but the grave of the poor missionaries. The insalubrity of the climate and the cruelty of the natives were the insatiable purveyors of death."

This is evidenced by the following page from the martyrology of the Church of Oceanica.

In 1845 Pope Gregory XVI confided these countries to the spiritual care of the Society of Mary.

On December 17, 1846, Bishop Epalle, the first vicar apostolic of Melanesia, immediately after landing on Isabella Island, was attacked by the savages, struck down by their spears—and, two days later, died praying for his executioners.

In March, 1847, one of his companions died of exhaustion at San Christoval, and a month later three others were massacred and eaten by the cannibals of the same island.

Bishop Colomb, successor to Bishop Epalle, on July 16, 1848, after several weeks of apostolic work, succumbed to a malignant fever that raged on Cook Island where he had disembarked. He was followed to the tomb by one of his missionaries who had died of privations and hunger.

All of these heroic victims to their zeal in the apostolate belonged to the Society of Mary, then but twenty-five years old, and therefore unable at once to fill up its ranks so tragically depleted. The Society for Foreign Missions, of Milan, in 1852 succeeded to its appalling charge. But fever, suffering, privations of all kinds continued to rapidly decimate the missionaries sent out, while, in the early part of September, 1855, Father Mazucconi was murdered by the natives of Woodlark Island.

Confronted with the awful sacrifice of so many missionaries, the Holy See decided that the hour had not yet come for the barbarous people of these islands to receive the faith. It, accordingly, postponed their evangelization, awaiting the dawn of a more favorable opportunity.

Nevertheless, at the very time Father Mazucconi bore witness with his blood to the truth of the Catholic faith, at Issoudun, France, was founded the Congregation of the Missionaries of the Sacred Heart, who were destined by Providence to succeed these glorious early martyrs of Oceanica.

Origin of the Congregation of the Sacred Heart (of Issoudun).

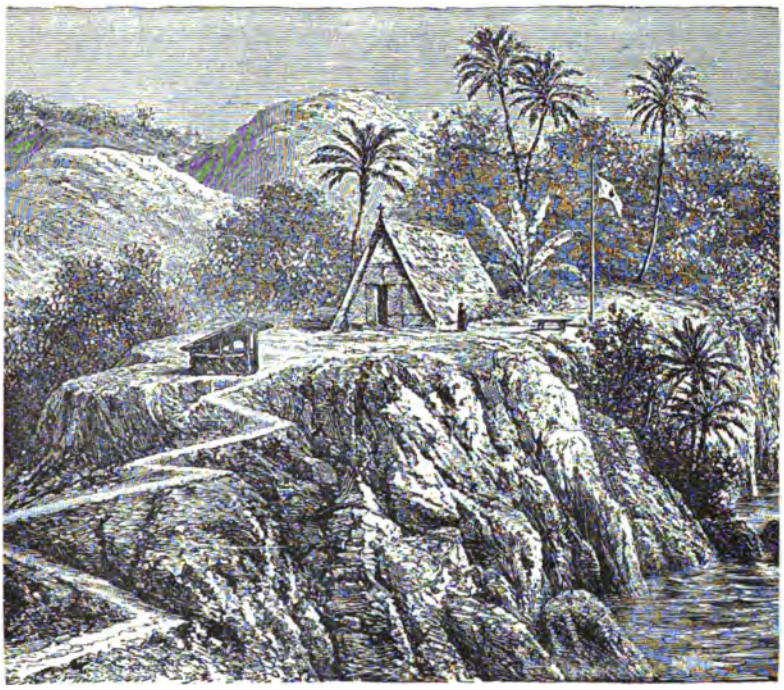
For several years God had been preparing the ground for this seed. At the Seminary of Bourges, in 1848, several zealous Levites dreamed of founding a missionary society consecrated to the Sacred Heart. Meanwhile they had established among themselves a pious association with a similar object.

After the ordinations at the seminary in 1851, the Knights of the Sacred Heart (for so the young men had called themselves), having been admitted to the priesthood, were dispersed among the various parishes of the diocese.

This might have been regarded as the end of their plan for the future. In 1854, however, two of them, the Abbé Chevalier and the Abbé Maugenest, were providentially reunited as parish priests in Issoudun, where, more than in any other place, perhaps, the Revolution had made havoc among souls; Issoudun, whither the young priests of the diocese dreaded to be sent; Issoudun, the city that, for this very

reason, our two would-be missionaries had, at the seminary, chosen to be the starting-point of the work they longed to begin.

Only apostles have such temerity. Now they resolved to at once set about their task. But, poor themselves, where were they to obtain resources? They applied to Our Blessed Lady, begging Her, as a sign that the new foundation would be according to the Divine Will, to obtain for them the means to carry out their project. At the same time, they solemnly promised, first, to become missionaries of the



FIRST RESIDENCE OF SACRED HEART MISSIONARIES ON YULE ISLAND.

Sacred Heart; second, to honor the Blessed Virgin by a special devotion.

Our Lady graciously accepted the contract. On the eighth of December, 1854, the day chosen by Pope Pius IX for the proclamation of the dogma of the Immaculate Conception, after the High Mass, a notary of the city brought to them from a benefactor, whose name he was not permitted to reveal, a sum equivalent to four thousand dollars.

"Use it, as you wish, for any charity," he said, "but if you employ it to further some missionary enterprise, the donor will be particularly pleased."

Thus was their prayer answered. A house was bought and a part of it was changed into a chapel. Cardinal du Pont, Archbishop of Bourges, delegated one of his vicar generals to bless this little oratory on September 9, 1855, and officially install in their community the new religious who were henceforth to be known as the Missionaries of the Sacred Heart.

Missions of Melanesia and Micronesia.

We will not follow the early struggles of the Congregation. Notwithstanding innumerable obstacles and difficulties, it steadily developed and to-day numbers seven hundred and seventy members in Europe, America, and Oceanica.

The Missionaries of the Sacred Heart were, in 1881, expelled by armed force from their houses in France and driven into exile.

But there was work for them in a wider field. Pope Leo XIII, grieved at seeing the vast vicariates of Melanesia and Micronesia unevangelized—for they had been necessarily left for a time without missionaries, as above mentioned—commissioned the Fathers of the Sacred Heart to conquer these savage lands for Christ.

The new apostolic band chosen for this task embarked at Barcelona in Spain, September 1, 1881. It numbered three priests and two lay-brothers. The voyage was long and wearisome. At Manila the superior, Father Durin, fell gravely ill, and was compelled, on this account, to return to Europe, leaving Father Navarre in charge of the mission.

This was but the beginning of many untoward circumstances and delays. From Manila they had to return to Singapore and thence were sent to Macassar, Surabahia, and Batavia (Java). On each occasion a new deception awaited the poor missionaries thus bandied about from one port to another.

After a long sojourn at Batavia, whose pious bishop extended to them a cordial hospitality, they took passage for Sydney, Australia, on the Feast of St. Michael, Sept. 29, 1882. Having spent more than a year in travel, at last they entered White Bay. They had arrived at their mission.

Then, indeed, began for them the apostolic life, which is ever a life of contradictions and sacrifices. Their first rude shelter at Beridni was swept into the sea one day during a storm. The following year, at Kininigounan, their house was destroyed by fire, and again they

were left without shelter. Far from being discouraged, however, they set to work anew. Father Cramaille went to found a station at Wlavolo, while Father Navarre returned to Sydney to meet other missionaries of the congregation who had come from Europe.

On Holy Thursday (April 10, 1884) there was great joy in the young mission over the arrival of the reinforcements so long expected. The new priests brought new energy and life to the mission. The different tribes of the peninsula of La Gazelle had, meanwhile, heard of the preachers of the Gospel. In the hearts of these fierce cannibals by degrees the emotions of hatred and vengeance gave place to the Christian virtues of patience and charity.

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There was, in 1904, nevertheless, a break in the ranks of the little company of missionaries. The ferocity of the former cannibals of New Pomerania was awakened and raged for a short interval, and ten of the Fathers of the Sacred Heart were put to death by them.

In this same year, the Congregation celebrated the twentieth anniversary of its origin. God had added lustre to its long list of good works accomplished, by crowning these ten members of its army of zealous apostles with the glory of martyrdom.

Other missionaries have since taken the places of these who thus perished for the faith, and the mission, fructified by the blood of its martyrs, has not ceased to prosper.

It has now, including Bishop Couppé, the Vicar Apostolic, twenty-seven priests, forty-one brothers, twenty-seven sisters, and fifty-five native catechists. The baptismal register shows the names of 15,239 persons, of whom 12,518 are still living in the neighborhood of the eighty-nine stations. Sixty-eight schools are attended by 3105 pupils.

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Two years ago the Marshall Islands were separated from the Vicariate of New Pomerania and made a Prefecture Apostolic. The terrible cyclone that visited the archipelago in 1905 and swept away all the chapels and houses built by the missionaries, retarded the development of the mission, since this work had to be done over again.

But now the stations have begun to yield their harvest. Seven priests comprise this prefecture apostolic. Eight brothers and thirteen sisters also serve the mission. Each of the six principal islands of the group has a church and a school. The number of infant baptisms is about three hundred and fifty, and the baptisms of catechumens five hundred and fifty.

Mission of New Guinea.

The Mission of New Guinea dates from 1885. This island, also called Papua, lies north of Australia and is separated from that country by Torres Strait. In position and extent it is the queen of the equatorial seas, being larger than either Madagascar or Borneo. It is still a mysterious and formidable land and until recently the strangers who, prompted by a love of adventure or apostolic zeal, sought its shores, either were speedily killed by the savages or died of the fever induced by the unhealthful climate.

But, if Papua's past is obscure, the island will, of a certainty, have a great future. Surely not without design did God place it just at the point where the two great highways of the earth cross each other. One of them will, sooner or later, open the Isthmus of Panama and lead to India, Europe and across Oceanica; the other is already partly marked out in the direction of Japan, Russian ports, and the Far East. Moreover, its territory is divided between three nations, Holland, Germany, and England.

On July 1, 1885, Father Verjus, with two companions, landed at Yule Island in the English district. He was the first Catholic priest who ever stepped upon the soil of Papua. What difficulties he surmounted in order to reach this island! The English government had forbidden the masters of all ships to bring him to the country, where only Protestants were permitted to preach.

But, with the holy audacity known only to apostles, Father Verjus defied the prohibition and, in a little fishing vessel, set out for this "promised land." The schooner was caught in a terrible tempest and lost a part of its cargo, but, finally, Father Verjus landed at Koro which he called Port Leon in memory of the great Pope Leo XIII, in whose name he took possession of New Guinea for our Lord Jesus Christ.

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The missionaries from the beginning encountered many obstacles. The first month was necessarily devoted to building a rude shelter. In the interval between two onslaughts of fever, the three religious cut down trees in the forest and erected a chapel and a house.

And what trials and privations they endured in the two months that followed! The provisions they had brought with them were soon exhausted, and they were compelled to live like the savages. At the end of this period of suffering, toil, and fatigue their health was so under-

mined that they were forced to temporarily leave this country of the Papuans, who, as yet, they had scarcely seen.

Five months later, April 9, 1886, only two of them returned. But, after a while, reinforcements arrived with a new store of provisions. The attacks of the plague of mosquitoes and the distrust of the savages continued. The sick natives were visited, however, and the children instructed, and gradually the faith sank into their young hearts.

In 1886, '87, and '88 there were five missionaries laboring in Yule. As additions to their company arrived they wished to extend their sphere of labor to the great land of New Guinea. Opposite Yule, the Saint Joseph river empties into the sea. Its source lies among the dark mountains away as far as the eye can reach. This river offered an excellent route for penetrating into the interior of the country. On its banks, then, the missionaries successively founded several stations, the chief being Mohu, Saint Mary of Inawi, and Jesus Baibua.

It was a perilous task that Bishop Verjus had undertaken in attempting the evangelization of New Guinea, yet one wherein, as leader and most arduous worker, he persevered until his death, which took place on November 13, 1892, the feast of his patron, Saint Stanislaus Koska. He was only thirty-two years old and had been bishop for three years.

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His labors and merits were not lost, for the field yielded a rich harvest of souls. Other young missionaries arrived. Until now the mission had been confined to the vicinity of Koro, where some twenty-five hundred natives were scattered among about forty villages. Half of these are to-day Catholics.

The new missionaries installed themselves in the interior, the Mekeo district, where there are now twenty-two villages and four thousand natives, of whom eighteen hundred have been instructed and received into the Church. A little later, the missionaries set out for Pokao, a beautiful district which they expected to find populous.

Alas, here all was ruin. Only ten or twelve villages remained. Pestilence, following upon various wars, had almost eradicated even these wretched settlements. Eight of them are still in the hands of the Protestants, but the wedge of Catholicism has been driven in.

The first of these villages visited by the Fathers of the Sacred Heart is now almost entirely Catholic; two others are out of reach of the Protestants, and their conversion is only a matter of resources and of time.

By degrees the missionaries approached the great mountains. Two expeditions were organized, one in 1896 and 1897, the other in 1901. At present six missionaries are installed among the tribe of Uni-Uni, five days' journey from the coast.

To reach this place, they had to cross torrents, and climb the pathless mountains, through forests rendered almost impenetrable by the thick underbrush and a wilderness of tropical vines. But beyond, on the steep summits, were souls that had been redeemed by the blood of Christ; nothing could discourage the ardor of the young apostles.

Since 1904 they have pressed on farther still into the mountains. The formidable Mafulu tribe, whose cannibal instincts are not yet overcome, and who three years before had massacred the missionary explorers, now not only received the Fathers, but permitted them to establish two stations among the Mafulu villages.

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The Mission of New Guinea has, at the present time, twenty-nine stations, twenty-five churches or chapels, twenty-eight schools, one being for catechists, two orphanages, and a boarding school. All this has been accomplished in less than twenty years, in a most unfavorable climate and a country where everything had to be done.

The workers who have achieved this result, besides the thirty who have been called to their reward are: Bishop Navarre, Archbishop of Cyr, an aged and venerable prelate, his coadjutor Bishop de Boismenu, 26 priests, 21 brothers, 37 sisters, daughters of Our Lady of the Sacred Heart, and 15 catechists. Fifteen hundred children attend the schools, and the number of baptisms has risen to nearly ten thousand.

Dutch New Guinea.

The Dutch mission of New Guinea was made a prefecture apostolic in 1903 by Pope Leo XIII, and confided to the care of the missionaries of the Sacred Heart. Two priests were at once sent there. They landed at the Kei Islands, a group of the Moluccas.

A Dutch Jesuit, Father Kusters, had preached the Gospel in these islands during the thirteen years from 1888 to 1901 and founded several flourishing Christian centers. He left to his successors the nucleus of the Church in the islands, in nine hundred and seven baptized and exemplary Catholics.

The climate of the Keis is very salubrious. Though perhaps less fertile than others of the Moluccas, they produce in abundance excellent timber for building, and, while the women spend much time in

decorating their garments with the most extraordinary embroidery, the men, with a skill no less surprising, apply themselves to wood carving.

These people are naturally religious, and the Catholic faith has now made considerable progress among them. The annual conversions number between two hundred and two hundred and fifty and, to judge from the fidelity of the Keians in frequenting the sacraments, they are genuinely fervent. Though the mission, including the children, does not number two thousand Catholics, the communions count up to five thousand a year.

The greatest enemy of the faith in these countries is Islamism. "Where it has taken root there seems to be small chance for Catholicism," says the superior of the mission.

Happily, however, it is not so strong in New Guinea as in Java and Sumatra, and, if a sufficient number of missionaries can be sent out to establish themselves in the villages before its arrival, the Catholic Church will surely be the victor.

Fifteen stations have already been founded, and, thanks to the number of native catechists, the prospects of the mission are excellent.

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The Missionaries of the Sacred Heart have then gathered an encouraging harvest in these islands. But the close of the first year of their apostolate here brought them a great trial. A cyclone that lasted several hours destroyed all the material work they had accomplished. Thanks be to God, none of them perished in this catastrophe, but in a number of villages, the chapel, school, and mission house were destroyed. The missionaries had to begin their task of building all over again.

But with this test of their courage came a special favor from Providence. The prefect apostolic, Father Neyens, decided that the time had come to undertake the evangelization of the large island of New Guinea, itself.

A station was accordingly founded at Meraukie, on the border of English New Guinea, whose inhabitants are chiefly cannibals without the least idea of morality.

Two priests and one brother offered themselves for the mission. Ten years earlier, at Fab-Fak, in the northwest of the Dutch territory, a Jesuit, Father Le Coq d'Armandville, established a mission and made a number of converts, but he died suddenly, and the station was thus left without a missionary.

Father Neyens had, however, the great joy of finding several Christians at this place. He appointed one of them catechist until a priest could be sent here, and went on to Amboine, which, nearly three hundred years ago, had the great honor of being evangelized by St. Francis Xavier, and at the end of the sixteenth century possessed four churches and ten thousand Catholics.

Unfortunately, later this city and its neighborhood became entirely Protestant. The churches and religious houses were destroyed long ago, and only the name of Convent street recalls the Catholicism of other days.

The prefect apostolic, after several visits, was able to judge of the good dispositions of a certain number of the people who were ready to return to the Church of their forefathers. The first conversion was that of a Chinese gentleman, a member of one of the most respected and influential families of the town. Four others of the same race followed his example. A station was then founded, and, since that time, fifty conversions have been recorded. The mission of Dutch New Guinea now numbers, including the prefect apostolic, eleven priests, nine brothers, seven sisters, and eleven catechists. The missionaries have established twenty-one stations, thirteen schools, and fifteen churches or chapels, and have baptized eight hundred and nine natives, who, with the nine hundred and seven Christians evangelized by Father Kusters, S. J., bring the number of Catholics up to seventeen hundred and sixteen.

Mission of the Gilbert Islands.

On the Feast of the Ascension (May 10), 1888, Fathers Bontemps and Leray, with a lay-brother, began the foundation of the mission of the Gilbert Islands. The vicariate of eastern Micronesia, to which they belonged, covers an area of twelve hundred miles, or more than two thousand miles if we include the Ellice Islands or Lagunes.

These islands are scarce above the surface of the ocean, and their only vegetation is the cocoanut palm. They are very difficult to evangelize because there is little communication between them.

The history of the beginning of this mission is as touching as a page of the "Acts of the Apostles." Two natives of the Gilberts, Peter Teravati and Lazarus Tiroï, living for a time among the Navigator Islands were there instructed and baptized by the Fathers of the Sacred Heart, of Picpus. On returning to their islands they made known the message of Our Lord among the people. In 1883 they wrote to Bishop Lamaze, of Olympia.

"Olympia, greeting! Teravati asks for a missionary. There are many Catholics at Nonouti. There are seven prayer houses. Olympia, send a missionary at once to Nonouti to instruct the people of this country. Those of Nonouti are already instructed, and some of the others also. Olympia, greeting, in the name of our Lord Jesus Christ.

Teravati, Teacher of the Faith at Nonouti."

Seven chapels in a few years. The apostolate of the two natives had indeed been fruitful. The prayer wherewith they besought Heaven to grant their request is also very affecting.

"Our God and our Father, how blessed we shall be when a missionary comes among us to give us absolution for our sins, the Holy Eucharist, and Extreme Unction at the hour of death. How happy are the people with whom dwells a priest of Jesus Christ. How happy are those who have the opportunity to assist at the Holy Sacrifice of the Mass."

WOMAN OF THE GILBERT ISLANDS.

About the same time John Francis Even, an old Breton sailor who had been wrecked among the Gilbert Islands and had continued to live there, carrying on a trade in cocoanuts, wrote to Bishop Lamaze:

"My dear Father, you will receive with this letter a few words from Peter and Tiroï. I do not know whether you can read their writing. They beg you to send one or two missionaries to teach the faith in these parts. My dear Father, I implore you, for the love of God, not to ignore the petition of Nonouti for a Catholic mission."

The arrival of Father Bontemps and Father Leray at the Gilberts in 1888 was Our Lord's answer to this reiterated and urgent appeal. The missionaries landed on Nonouti Island and there the first station was founded. Another was established on Nukunau Island, a third at Tapituea in 1891, and a fourth at Putaritari in 1892. Onotoa was evangelized in 1893; Peru Island in 1894, Marakei, 1895, and Apaïang in 1897. Since 1898 Tarava, Maiana, and Apemama have also been visited by a missionary.

The work was doubly difficult because it was not only a work of preaching the Gospel, but of conquering heresy. Protestantism was taught in these islands thirty-five years before the advent of the Catholic missionaries, and the Protestants, who had their teachers here, wished to altogether exclude our priests from the archipelago.

But the grace of God accomplished its work in the hearts of the people. In 1898 the young church was full of hope, and Bishop Leray wrote in his report to the Propaganda:

"All the natives appear to await with impatience the coming of the priest to baptize them and make them children of the Holy Catholic Church. Since the martyrdom of blessed Father Chanel, who was the first to shed his blood for the faith in Oceanica, there has passed through the islands a divine grace that, as if borne on the winds from Heaven, has prepared these lands for the Gospel and Catholicity."

Mention must be made, also, of the mission of Victoria and Palmerston, in the northern part of Australia, which Pope Pius X, only last year, placed in charge of the Fathers of the Sacred Heart. Among the savages of this country, who are the most degraded of any that exist, two missionaries have established themselves, but their ministry has not, as yet, borne appreciable fruit.

MISSIONS IN ASIA

A GLANCE OVER CHINA

By Bishop Hofman, O. F. M.,
Formerly Vicar Apostolic of Southern Shan-si.

The sketch contained in the following pages is from the pen of a former missionary-bishop of China, Mgr. John Hofman, a Franciscan, who was born at Voerden, diocese of Haarlem, June 12, 1835, was a missionary in Shan-si for many years, was promoted to the episcopate in 1891, and finally being forced by ill health to retire from the apostolate, returned to his native country.

The present synopsis of his observations in China is of especial value because of his knowledge of the country and its inhabitants, and merits the attention of all readers who are interested in the social evolution of the people of the Far East.

The present religious state of the Chinese empire compared with what it was fifty years ago is truly a source of consolation to the Catholic heart. Happy is this country into whose interior districts at least the evil effects of what is termed "Progress" have not penetrated. I say, in the interior, at least, for at the seaports and in the cities and towns open to international commerce it is otherwise.

At these places there are club-houses, banks, steamship companies, great buildings, commercial houses, and much of the feverish excitement of the large cities of Europe. In the evening, after the work of the day, and far into the night the people seek only the delight of opium dreams, the charms of music, the enervating influences of unwholesome and unlawful pleasures.

To the western mind it appears absurd that in China a woman is never permitted to appear in public with a man, even though he be her husband. Nevertheless, this custom has much to do with the conservation of public morals. Also one does not meet anything shocking to modesty in the way of pictures or statues in this country.

The scandal given by Europeans has caused the people of the Celestial Empire to regard them with extreme aversion, and the stories of

their excesses, repeated far and wide, have led the natives to think most unfavorably of foreign customs.

In truth, it is undeniable that the Chinese cherish a deep hatred against the Europeans. They tolerate them because they can not do otherwise, but if they were free to act they would, without hesitation, drive them out of the Empire, notwithstanding the material loss that would result to China from such a course.

This antipathy betwen the Mongolian and the white man has many causes. We will mention only one. It is the contempt wherewith the European treats the native of China, even in the latter's own country. He looks upon him as an inferior being, forbids him access to the public gardens of the foreigners' quarter, and in commercial relations makes him drink deep of the waters of humiliation. And the wounds inflicted upon his self-respect are the slowest of all to heal.

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The Scourge of a False Civilization, Opium.

Of the various plagues to which a false European civilization has given rise in China, the most signal is the curse of opium. The man addicted to this vice soon becomes anæmic, emaciated, and haggard.

Among the higher classes the opium smokers have still the means of supporting life and can thus retard a little the effect of the drug upon the system. To rightly estimate the ravages of this poison one must live in the interior and visit the remote localities of the different provinces. To judge of China by what one hears and sees at the great seaports is but to cherish illusions and phantoms.

In the interior one meets hundreds of the natives who are addicted to this vice; and many of them are veritable objects of horror. An idea of their misery may be obtained from the picture of the two mendicants here shown.

They are, indeed, beggars, but it is opium that has reduced them to this state. Slowly, but surely and irremediably, it undermines the physical strength and weakens the will and the mind of nearly half, and in some localities a greater number, of the men of the settlements.

But why do I say the men? Many of the women, too, are given to the use of the drug.

Truly the Emperor Tao-Kouang was far-seeing and wise when in 1836 he prohibited the trade in opium as "immoral and menacing to the existence of the Chinese people."

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In 1838 a rigorous edict was promulgated on this subject, in compliance with which the viceroy of Canton put to death the leaders of the contraband trade in the drug. In 1839 the viceroy of Hou-Kouang confiscated a quantity of opium worth some twelve millions of dollars and utterly destroyed it. Moreover, he expelled from his province sixteen foreigners who were engaged in the opium trade.

The representative of Great Britain protested and asked instructions from his government. This led to a war that ended in victory for the British, who forced upon the vanquished a disastrous treaty.

BEGGAR VICTIMS OF OPIUM.

Is it surprising that, instead of respect, hatred against the strangers has grown up in the hearts of the higher classes among the Chinese, a people to whom the Gospel and its teachings are unknown?

Nevertheless, the Europeans continued their immoral traffic in opium, enriching themselves and their nations, while the Chinese became more and more the slaves of this vice, impoverishing themselves and dragging out a shameful existence.

Facilities Granted for the Preaching of the Gospel—Opium Again.

What we have just read is certainly not encouraging from a missionary standpoint and does not suggest a favorable comparison between China as it is to-day and as it was fifty years ago. Still, notwithstanding the obstacle that the excessive use of opium opposes to the propagation of the faith, conversions among the Chinese, instead of diminishing, have increased to a remarkable extent.

Various circumstances have contributed to this end. First, the edict of religious toleration obtained in 1844 by the French plenipotentiary, M. de Lagrenée. By this decree the Emperor Tuo-Kouang abrogated the punishments formerly enacted against the Christians, and permitted the European missionaries to erect churches in the five Chinese seaports open to western commerce, namely, Canton, Hong Kong, Ningpo, Amoy, and Shanghai.

The interior of the country was still closed against all foreigners, but the missionaries who disregarded the prohibition were merely apprehended and delivered over to the consuls of their respective nations. All peril of being put to death or imprisoned by the officials of the Chinese government was at an end.

This was then a great advance in favor of Christianity, hitherto rigorously interdicted. Sixteen years later, native Christians were freely permitted to practise their religion. Before the arrival of that happy day, however, they had to content not only against infidelity but against the perfidy of the Chinese in authority.

It was at this time that the Franco-British expedition against China took place, General Hope Grant being the leader of the British troops, and General Cousin Montauban, of the French. After a brilliant victory, the army of the allies penetrated to Pekin and took possession even of the summer palace Yuen-ming-yuen, which they sacked, the emperor having fled, leaving the government in the hands of his brother Koung. Finally, the latter signed with the invaders a treaty of peace, which the emperor ratified November 3, 1859.

One of the clauses of this famous treaty was:

"ARTICLE 13. Since the chief object of the Christian religion is to lead mankind to virtue, the members of all Christian communities shall enjoy perfect security for themselves and their property, and in the practise of their religion. Protection shall be given to missionaries who peaceably enter the interior of the country furnished with regular passports, as specified in Article 8. No obstacle shall be opposed by the authorities of the Chinese empire to the recognized right of any of its subjects to embrace Christianity and practise its worship without any penalty being inflicted upon them for so doing."

"Each party," continues Bishop Favier, in his remarkable work, "Pekin," from which we have taken the foregoing extract, "gained all that was possible from the expedition. To France belonged the glory of arms, and vengeance for the murder of one of her citizens, M. Chapdelaine. Great Britain obtained greater advantages for her

CHINESE BRIDE AND BRIDEGROOM.

commerce, and the merchants rapidly accumulated fortunes in the open ports. Russia extended her frontier in Manchuria, which thenceforth followed the course of the river Amoor to its confluence with the Ousouri. Christianity profited by its freedom, and began to rebuild its churches, destroyed during the persecution.

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The clause in the treaty with regard to Christianity was the greatest of all. For ten years, thereafter, religion was so well protected by the representatives of the French government in China, that the mandarins bowed before the missionaries, even as Prince Koung had bowed before the army of the allies, and the will of the French minister at Pekin was the rule of conduct for the mandarins who were afraid of being accused by the messengers of Christ. The many difficulties continually raised by the pagans to prevent the conversion of their compatriots were, usually, soon swept away. The Catholic religion flourished. Throughout the empire there was an extraordinary movement toward Christianity.

As mentioned above, Great Britain had obtained by the treaty great advantages for her commerce. But alas, this was chiefly the opium trade. Daily the importation of this drug increased, as did also the demand for it, even from the most remote localities of China.

But the opium of India, which is the best obtainable, was too costly for the purses of the Chinese villagers. Men of business began to cultivate the poppy, from which opium is made, and to prepare the homicidal drug, which thus began to be used in Chinese homes as well as in opium joints and infamous dens. The culture of the poppy rapidly spread. To-day it occupies some of the best lands in China.

To struggle against the ravages of this deleterious product, to attempt to extirpate a vice that has acquired a countless number of slaves, would be a work beyond human power. In fact, opium would be the greatest hindrance to the propagation of the faith if God, in His mercy, had not counterbalanced its action by the above-mentioned clause in the treaty in favor of Christianity, and by the energetic protection of the missionaries by the French government.

But why was not this protection—one of the greatest glories of France—long exercised? After the Franco-German war of 1870 it began to diminish; now it no longer exists.

Victory of Catholicism in spite of Opium.

Nevertheless, Catholicism still lives and flourishes in China. Our Lord's promise before His Ascension: "Behold, I am with you all days even to the consummation of the world," is verified in every age, and is shown forth in China as in other countries. What, then, were the means that Providence employed to give a new impetus to Catholicity in this land, notwithstanding the ever-increasing use of opium and the withdrawal of the former protection of France?

Simply the dismemberment of the old vicariates and, as a necessary consequence, an augmentation of the number of missionaries.

The following are the missions in China at present directed by the Sons of St. Francis:

	Catholics	Catholic Settlements	Churches	Missionaries	Native Priests	Seminaries	Colleges	B. Schools	G. Schools	Hospitals	Orphanages
Northern Shan-si has.....	20,000	265	178	16	19	1	1	16	5	4	1
Northern Shen-si has.....	14,000	200	200	9	15	2	..	50	20	..	5
Southern Shan-si has.....	10,000	200	82	21	3	2	..	21	schools	..	..
Northern Chan-tong has ..	20,000	425	212	18	15	2	..	37	"	..	4
Eastern Chan-tong has....	12,000	142	142	12	2	1	..	45	"	2	4
Southern Hou-nan has	6,000	63	48	8	..	1	..	7	"	..	3
Eastern Hou-pé has	18,000	242	80	14	22	1	1	23	"	..	3
Northern Hou-pé has.....	12,000	256	58	10	11	1	1	20	"	..	3
Southern Hou-pé has	6,000	...	29	13	9	1	..	13	"	..	6

Cause of Success—A Native Clergy. Efforts of the Vicars Apostolic.

Among the projects decided upon by the vicars apostolic was the founding of seminaries, a very important step in the progress of the missions. In China, native priests are especially useful. They not only labor for the salvation of souls, but they are of service to the European missionaries who encounter many difficulties which they did not expect when they came to this country so far from home. The conversion of the heathen is by no means an easy matter.

There are two obstacles to the extension of the Church in China; 1st, the antipathy of the Chinese for everything foreign; 2d, the difficulty of learning the language. Complicated in itself, it is rendered more involved by the dialects of the provinces and even of the cities. To speak Chinese colloquially and like a native is an art acquired by comparatively few missionaries. Even when they speak it so as to be understood, the Chinese frequently pretend not to understand.

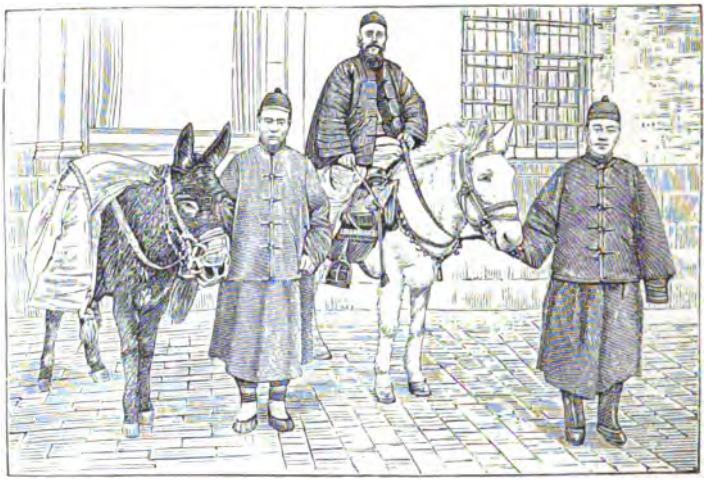
But to a native priest they cannot give this excuse. He understands how to present to them the message of the Gospel and how to convert them. Moreover, the Chinese priest, as he wears the native costume, may go where he will without exciting suspicion or distrust. He and the native catechist prepare the way for the European missionary.

For these reasons, the missionaries of southern Shan-si, for instance, were fortunate in not having to await the arrival of the new vicar apostolic in order to begin building their seminary. It was nearly finished and ready to receive its first students in less than a year. This

seminary has already trained and sent out four zealous native priests who have converted and become the spiritual guides of many new Christians.

Of these four priests, the beginning of a native clergy, one is a professor at the seminary and the bishop's Chinese secretary, for he writes the letters intended for the mandarins and the transaction of civil or legal business in the country. Last year the second priest baptized sixty-two adult converts; the third, seventy-four converts, and the last, sixty-one.

Besides these new recruits, the vicariate has two older native priests ordained at Tai-yuen-fou before the dismemberment already mentioned. One of these veterans baptized, last year, eighty-two pagans. The



A MISSIONARY JOURNEY.

other, forty-seven, but he was director of a college where catechists are trained, and pastor, we may say, of a settlement of 391 souls. These two missionaries have two thousand catechumens preparing for baptism. During the year they heard 6886 confessions. From these points one may judge of the importance of a seminary to train native priests.

The Sanctity of Marriage.

The seminaries are the nurseries for the ecclesiastical state, but they naturally suppose the existence of sincerely Christian families from which the candidates for the priesthood are to be chosen. Where is the source from which these vocations spring? Without doubt from the sacrament of marriage received worthily and after pious preparation.

Passing over the pagans, we will consider the Christians who in the details of this grave matter follow the customs of the country. In Europe and America, when a marriage is contemplated, the betrothed pair are at least acquainted with each other, and should be well acquainted.

In China this is regarded as of no importance and, though the Chinese point of view is altogether strange to us, it is entirely in keeping with the strict separation of the young men and women customary in the Celestial Empire.

When a marriage is projected the details are arranged by two intermediaries with the parents of the contracting parties who take no part in what is done. They never complain later, however, even though they may have been persuaded into the marriage by their relatives, but find happiness in their children against whose welfare they will take no step. The intermediaries who have arranged the marriage do not receive any gratuity for their services, beyond the little dinners given while the negotiations are in progress, and the privilege of occupying places of honor on the day of the wedding. These intermediaries are usually men, though women have acted in this capacity. But, in such cases, intrigues and deceptions are to be feared. Here is an example.

✣

A certain bishop had an excellent man servant. He was an orphan who had been brought up at a mission of the Holy Childhood until his eleventh year, since when his Christian training had been conducted under the bishop's own eyes. As the youth grew older he became an intelligent sacristan, and a good cook competent to take domestic charge of the bishop's household. Happy in his work he gave little thought to the future, but he was earnestly pressed by two intermediaries to marry one of the six daughters of a catechist.

On this occasion one of the intermediaries was a woman, the grand-aunt of the six girls. This woman greatly desired that her grand-nieces should well establish themselves. To marry one of them to the bishop's servant would be a great advantage, she thought. The good young man entered into her views and begged the bishop to arrange the marriage for him with the catechist's daughter.

"If you wish to marry, very well," replied the bishop, "but you must await the return of your pastor, whose duty it is to arrange such matters."

Two days later the young man again pleaded with the bishop, explaining that the intermediaries urged him to come to a decision.

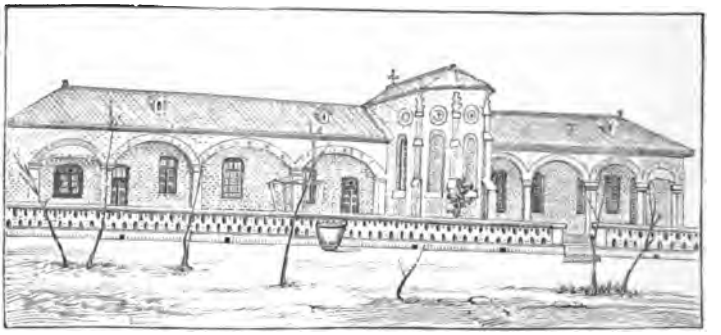
The reply was the same as before.

A third time he returned to the charge.

"Pardon me, Bishop," he said, "but it will be difficult for me to wait longer for the pastor. The intermediaries tell me that if I do not conclude the negotiations at once I will lose a large sum of money. I beg you, therefore, to have the goodness to treat with the intermediaries yourself."

"As to the money I will readily give it to you, so do not be troubled," said the bishop, "but until the pastor comes, you shall not marry the girl."

The young man in his simplicity had not the least suspicion that this haste to conclude the negotiations was a plot against him. The following day, however, he discovered the truth, and, casting him-



SEMINARY AT LOU-NGAN-FOU.

self at the bishop's feet, he thanked his patron for having resisted his importunities.

"How unfortunate it would otherwise have been for me," he cried, "these people were trying to marry me to a deaf-mute!"

In truth, one of the young girls was deaf and dumb, an additional reason why her grand-aunt was eager to obtain for her a good husband. Was this not a trick full of feminine malice?

The bishop consoled his servant and assured him that after he had suffered such an indignity, he might, if he wished, readily obtain for his wife, one of the other daughters of the catechist. As a matter of fact, soon afterwards, the young man married the deaf mute's oldest sister who, in the course of time, completed his happiness by presenting him with a son.

✣

The separation of the sexes is so rigidly observed that a prospective bridegroom is forbidden to enter the home of his betrothed, even to offer the wedding presents. He is not permitted to see his future wife, and she, on her part, must remain in hiding. Among the Christians the newly married couple present themselves before the missionary to thank him for performing the marriage ceremony. Yet this act of grateful courtesy is condemned by the pagans; to such an extreme do they carry the custom that a man and a woman must not be seen in public together.

The Influence of the Missionaries.

The simple and patriarchal life in China greatly facilitates the conversion of the heathen. Since 1901 the number of pagans baptized has risen to 260,000, and 300,000 catechumens are preparing to receive the sacrament of regeneration. The missionary is the father of the faithful, who place unlimited confidence in him, even with regard to their temporal affairs.

Does a Christian fall ill? Before calling in a physician, the family send for the missionary, who perhaps lives at the distance of a two days' journey. When the last hour of the sick man has come, all the Christians of the neighborhood gather about him, praying together for him until the end. Such a scene is really affecting and pervaded by genuine religious consolation.

How is it that the Christian Chinese is so serene in his dying moments? In the first place, he is not greatly attached to a world of whose pleasures and advantages he has hardly tasted. Moreover, the Christian Chinese is a man of prayer who seldom omits to recite the rosary daily with his family. He is so convinced that prayer is essential to the Christian life that to designate an apostate he merely says: "The man no longer prays."

On the other hand, the Chinese is a laborer, and humbly submissive to the sentence that condemns him to earn his bread by the sweat of his brow. In China, except in the case of a few fortunate families, every one toils. This rule applies not only to the men but to the women, who spin, weave the cloth, and also work in the fields as well as they can, considering their pitiably crippled little feet.

Thus, prayer and work constitute the ordinary life of the Christian Chinese. It is a simple and extremely frugal life. The daily fare of a Chinese family consists of three bowls of rice or millet with a small quantity of some kind of salted vegetable, or at least a bit of *teou-fou*, a kind of butter made of bean flour. From this sober life alcohol is

almost entirely excluded, so that cases of intoxication are almost unknown. It is, finally, a monotonous life with few distractions or noisy amusements.

Nothing is more favorable for the action of grace than such a life, and therefore the progress of Christianity in China is not surprising. In 1886 the Christians in the Celestial Empire numbered 506,785; at present they number 974,759, that is, nearly a million souls. Twenty years ago there were 101,640 catechists in China. Now there are 427,899. What an encouraging progress!

This promising situation must gladden all hearts zealous for the extension of Christ's kingdom on earth, and be a strong inducement to them to send their alms to the Society for the Propagation of the Faith, which has had so much to do with the achievement of these marvellous results.

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DIED AUGUST 21, 1907.

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RIGHT REV. MGR. J. A. BROQUET, *Diocesan Director of the Society for the Propagation of the Faith in Geneva;* VERY REV. CANON BOLLA, *Diocesan Director of the Society for the Propagation of the Faith in Alessandria, Italy;* VERY REV. J. A. PLANQUE, *Superior General of the African Missionaries of Lyons;* REV. FR. EUSTACE, O. F. M., *Diocese of Chicago;* REV. STANISLAUS FITTE, C. S. C., *Diocese of Fort Wayne;* REV. L. M. GENTILE, S. J., *Diocese of Santa Fé;* REV. NEIL MCKINNON, S. J., REV. HENRY VAN RENSSELAER, S. J., and REV. THOS. J. A. FREEMAN, S. J., *Diocese of New York;* REV. L. O'REILLY, *Diocese of Syracuse.*

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The poor abandoned souls that have no one to pray for them.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

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The Diocesan Directors will please remit all receipts to the General Director, the *Rt. Rev. Mgr. J. Freri, D.C.L., 627 Lexington Avenue, New York, N. Y.*, before January 10, 1908; on this date the account of receipts to be credited to the various dioceses for the past year will be closed.

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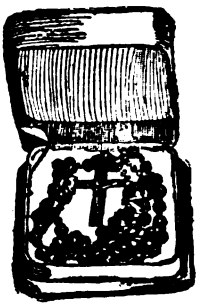

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